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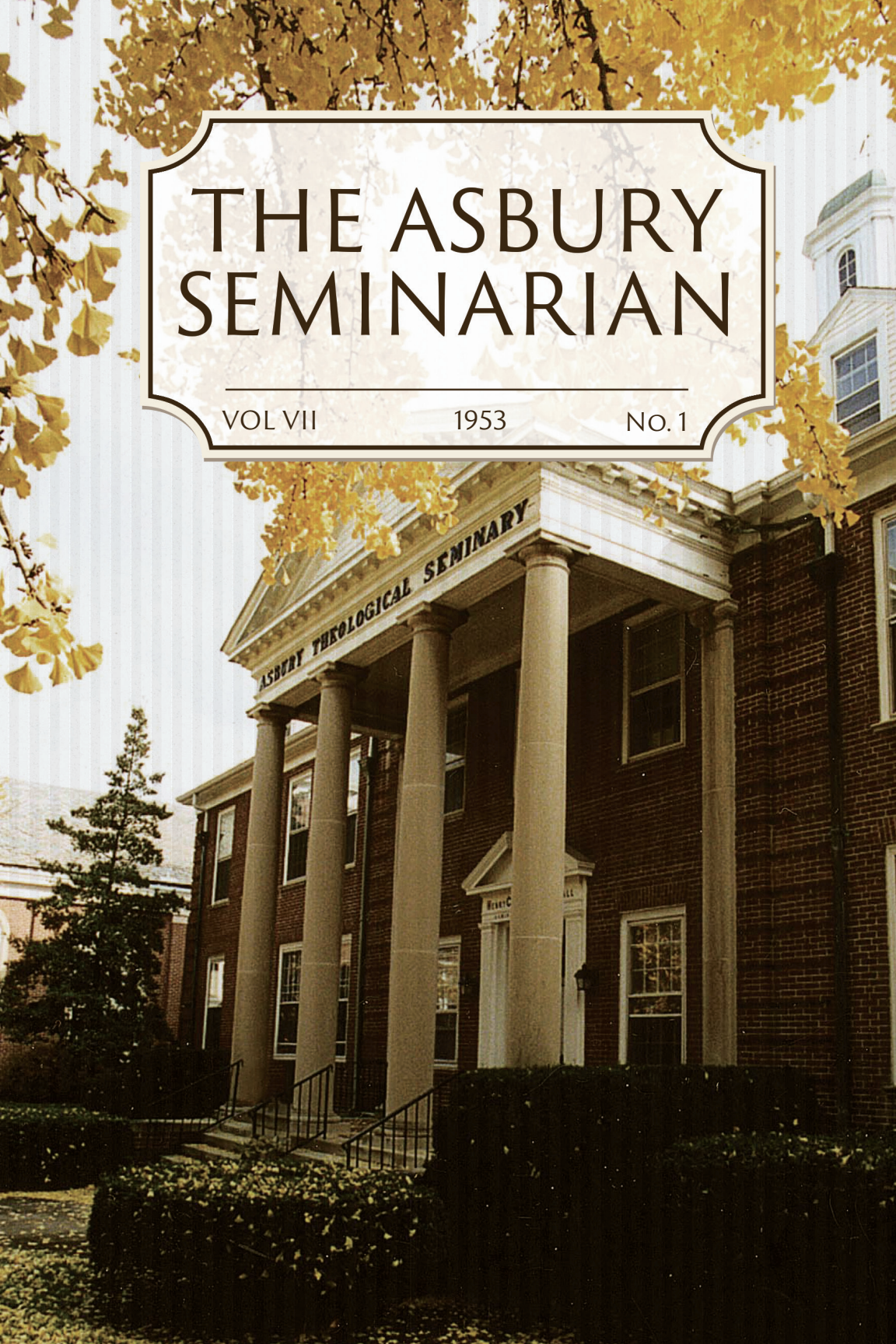

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The Wesleyan Message In The Life And Thought Of Today

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Editorial - -

A good deal has been written about the lost authority of the pulpit in contemporary American life. Certain it is that preaching has been the butt of much criticism among us—from secularist and sacerdotalist alike. Yet the record has it that at least 55 per cent of Americans are church members. This figure is encouraging when it is remembered that in 1800 only about 10 per cent, and in 1900 not more than 50 per cent, of the population were affiliated with the Church.* Statistically at least, the Church seems to be holding her own. The marvel to some is that she should show an increase at all. This numerical strength need not be an indication of the fact that a revival of vital Christianity has been going on in America. Although it is true, as one writer recently pointed out, that most of the major types of religion have staged a "comeback," we are not to assume that there has been a return to "old-time religion." It could mean that religion has been reconstructing itself, and that by a process of addition and subtraction has greatly widened her appeal. It is true that contemporary Christianity has abandoned some things it cherished fifty years ago while it has pedestalled some other things it formerly regarded as of minor importance.

Whatever the reasons for the holding power of the Church in our day, strong preaching does not appear to be among them. Some find certain proof of the lost authority of the pulpit in the comparative brevity of our sermons when set alongside those of previous generations. It is significant that a theologian like Karl Barth and a professor of theology like Henry Farmer of Cambridge are trying to stir us to a reconsideration of the significance of preaching. This editorial calls attention to three things that seem imperative if the pulpit is to occupy the place it formerly did in the lives and affections of men.

First, there must be a rediscovery of the centrality of preaching in the life and work of the man called of God. A bewildering variety of ministerial functions are clamoring for emphasis in the Church's program. When some time ago a graduate student at Columbia undertook to find in the judgment of Christian ministers

* H. W. Schneider, *Religion in the Twentieth Century*. Harvard University Press, 1952. p. 16.

and from church records what really made for ministerial success she discovered that it was neither the sermon, nor pastoral ability, nor yet evangelistic talent. It was *executive* ability. The church administrator! Does the Church think more highly of her managers than her ministers? The pastoral-care and religious education functions are vital to the ministry but they can never be a substitute for preaching. Exceeding busyness with a variety of tasks in these connections can be much more attractive and comparatively easier than getting up a sermon, for sermon preparation is hard work. Long ago Bishop Gore warned against our "seeking refuge from the rigors of thought in opportunities for action." A fairly recent and a much less worthy competitor to the pulpit is the introduction of the cinema into the sanctuary. That the movie can be of great educational and inspirational worth cannot be doubted. But in some places it is already at work supplanting the regular Sunday evening Gospel service while the motive underlying the change continues to puzzle not a few. The preacher's business is to save and not to hold by means of entertainment. Unless he is careful to attach himself to the center of his ministry he will find himself at some point on its circumference.

Surely a second thing needful to the strengthening of the voice of the preacher in our day is the recovery of the strong positive character of the preacher's message. Men are not attracted by negations. Men are not saved by negations. In our hydrogen-minded age they are hungry for affirmation. And affirmation is the very nature of the Christian message, which is the proclaiming of "glad tidings of great joy" to men who are lost. Preaching is "confronting man's tragic inadequacy with God's redeeming grace." A sermon is a meeting place for God and man. However wisely it may enlighten or whatever good counsel it may offer on the conduct of life, if it does not bring man face-to-face with God, it falls short. Too many sermons are impersonal, as though the truth they preached were something apart from Him who is the Truth. There must always be the lift up to God, for our heart-beat is after Him. As James Denney says, even the preaching of Christ's teachings is not Christianity. Christ is Christianity!

We have overworked trivia in the pulpit. So much so that the man in the street feels that God is a Being who takes supreme delight in denying him practically all that makes for his happiness in this life. Recall, however, the emphasis in the angel's message to

Peter and John on their release from prison, "Go stand and speak in the temple to the people and *tell them all about this life*" (Acts 5:20). Recall John Wesley's dictum, "I came into the town and offered them Christ." It was said of Thomas Chalmers that "he would bend over the pulpit and press us to take the gift as if he held it at that very moment in his hand, and would not be satisfied till every one of us had got possession of it."

We are to preach on big things. James Black used to advise his students, "Preach the big controlling truths . . . . Preach on issues, not on side issues." It is not to be wondered at that many give but listless attention to the sermon on Sunday morning. Worried mothers half-hoping for some light or encouragement! Spiritless men with the grime and grind of the factory still clinging to them! Questioning youth in a world of double standards! Little children whose religious sensitivity demands our best! And all too often "the hungry sheep look up and are not fed." Instead of hearing about the big truths that heal they fare on a diet well seasoned with petulant scoldings and well padded with indifferent illustrations. Or perhaps they have to submit to the kind of preaching typified by Dickens' Mr. Plornish, who was "a little obscure but conscientiously emphatic."

Contemporary preaching is too moralistic. In its persistence to educate man to the point of awareness of his many obligations it seldom rises above the level of exhortation. But encouraging men even to virtue is not enough. Secular systems do this much. We have been much less articulate in helping men learn that the realization of the highest good in life postulates a certain state of "being," the by-products of which are kindness and courage and all the rest that compose the constellation of Christian virtues.

It does seem strange that the modern pulpit has not won greater respect. After all, our sermons show a keener awareness of sociological and economic problems, a shrewder understanding of human psychology, a richer knowledge of our world. We know our Bible, moreover. Our preaching is certainly well-informed. We seem to have overlooked the fact, however, that the power of the pulpit does not reside in such matters as its insights into human society, however penetrating, or its knowledge of the Scriptures, however broad and deep. Its force lies in its shameless, uncompromising acknowledgment of the authority of the Word. "Thus saith the Lord!" A man's ministry will be seriously curtailed if he fail to

make preaching central or if his message is too negative; but if he should compromise the Word, he will do incalculable harm. It is impossible that a gospel of uncertain sound should reach a generation of men foundering all their lives in the shallows and quicksands of insecurity and doubt. The contemporary ministry of the Word must rediscover that note of urgency born not so much of the pressures and exigencies of the moment but of the gospel message itself. Such an urgency as Peter and John felt when they said, "We cannot but speak the things which we have seen and heard" (Acts 4:20). In a day when much is being written about the art of communicating truth we are to remember that neither new theories of evangelism nor new worship styles—helpful as they may be—are really effective to communicate the Gospel. For, as one man puts it, in the end the Gospel must communicate itself. It has pleased Christ, who is the Gospel, to employ witnesses in order that He may witness to Himself. It is by the "foolishness of preaching" that He chooses to make Himself known. There is danger that the Christian minister who feels his inadequacy shall seek to remedy his condition by cultivating his talents when the crucial need may be an awakening to this peculiar "Christ-witness" relationship. It is only when this union is established that the man of God can speak with authority.

Speaking as the oracle of God, of course, calls for stress on doctrine. And the Church has shied away from doctrinal preaching. Even her ministers are wont to refer slightingly to creeds and dogma. Favorite sources of texts nowadays are the Sermon on the Mount and The Parable of the Good Samaritan, with their emphasis on social relationships. Yet are we not neglecting to lay the proper foundation for all Christian ethics when we fail to teach those doctrines by means of which men are brought into fellowship with God and out of which fellowship all good works naturally and inevitably flow. A popular text today is James' statement of pure religion, "to visit the fatherless and the widows in their affliction." But the verse begins, "Pure religion and undefiled *before God* . . . ."

The truth is that we are surfeited with inspiring "discipleship" sermons full of ethical idealism—quite outside theological contexts. How can preaching hope to ensure performance except as it makes large appeal to certain theological sanctions? How can the pulpit regain its loss of authority unless it acknowledge the utter inadequacy of an ethicalized version of the Gospel?

We are to speak with authority. But it must be authority undergirded with passion. The preacher who sets out to handle the Word of God casually will not do good; he will do ill. A recent treatise on preaching tells a story about David Hume, the Scotch philosopher and historian. It seems that almost the only time Hume entered a kirk was during his annual visit to his native Haddingtonshire village. On one such occasion a few visiting friends decided to accompany him to church, curious to find out what could attract the great sceptic. Bored by what was to them a dull discourse on an outmoded creed they later twitted their host about his sudden change of heart. Whereupon Hume turned angrily on them and retorted, "That old man believed every word he uttered."

From the days of Augustine and Chrysostom till the time of Spurgeon and Jowett the Church's greatest contribution to the world was her pulpit ministry. That ministry was powerfully reassuring. Like that of the prophets of old it compelled attention, for it was tense with the words, "O earth, earth, earth, hear the Word of the Lord."

J. D. R.

What Is Wrong With Preaching Today?

ANDREW W. BLACKWOOD

"The greatest need of the contemporary Church is the strengthening of the local pulpit." So speaks a foremost city pastor in explaining why he has chosen not to receive election as a bishop of the Methodist Church. The present article proceeds on the theory that the work of the Kingdom, under God, depends primarily on the local church, and that the most important man on earth today ought to be the local pastor, or the missionary abroad. In as far as all this relates to preaching, wherein does the pulpit in our country today need strengthening? In at least five respects, all of which go back to one central source. Many a preacher today seeks—

I. HUMAN INTEREST INSTEAD OF DIVINE POWER.

No man's pulpit work can have too much human interest, but never at the risk of giving a secondary place to divine power. Instead of dealing with such matters theoretically, let us think about concrete cases. Young men use cases in the study of medicine, law, and business management. Why not also in preaching from the Bible? Is it not largely a "Divine Library" full of cases? For example, suppose that between the New Year and Easter a minister asks his people to read the Gospel According to Mark, "The Gospel of the Busy Man." Then the minister preaches every Lord's Day from a paragraph in this most practical of the four Gospels. Does he stress the divine or the human? The Gospel itself is about Christ as the Son of God (Mark 1:1), and almost every paragraph centers around Him.

In the second chapter the opening paragraph deals with our Lord's healing of the paralytic. In the seminary, when I assigned this passage I received interesting discourses about oriental architecture, overcoming obstacles, Gospel teamwork, the meaning of faith, paralysis as a type of sin, and the relation between sin and suffering. All of this holds true, but why not put the first thing first? The paragraph stands in the Gospel to teach a central truth about Christ: "That ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy), 'I say unto thee, Arise, and take up thy bed, and go thy way into thine house.' "

Where do our young men learn to stress "human nature in the

Bible" when the Book itself stresses the grace of God in the Person of His Son? As pastors and writers we older ministers have set the example. In sacred art, at least from other days, wherever the Lord Jesus appears in a picture, the light shines full on His blessed face. But many a pastor can go through the Second Gospel with fifteen consecutive sermons, all religious, and never a one mainly about Christ as Saviour and Lord. Yet we pride ourselves on "preaching from the Bible." That phrase, I believe, originated with me. But what do we preach from the Book? About men like ourselves, or about Christ as God's Son?

Once a student said to his professor, "Why do you have us read the sermons of Dr. X? Don't you know that he is a humanist?" "Yes, I know that, but I think we ought to make our biblical sermons as interesting as he makes something else." In a few weeks the student handed in the manuscript of a sermon for delivery in class. The message began with a text from St. Mark, a text directly about Christ. In class the professor spoke about the sermon as a good piece of work, at the present stage, and of its kind. When the two sat down later for a private conference, he began as follows:

"Mr. B., in class I told the good things about your sermon. Now let us think about it from another point of view. Please go through it by paragraphs. If a paragraph is mainly about Christ, or anything divine, mark it D; if mainly about us, or something human, put down H." The first paragraph he marked H, the second one H, and so on through the sermon, with never a D. At last he exclaimed, "Why, professor, I have been doing what I found fault with Dr. X for doing. I have been stressing the human rather than the divine." Said the professor, "My dear young man, the difference between you and many others is that you now see where you stand. You have discovered what is the matter with much of the preaching in evangelical churches today." We stress the human or other than the divine. We also stress—

II. Human Problems Instead of Divine Power.

Many a preacher today starts with a human problem rather than a divine promise. Personally I believe that we ought often to use the problem approach. Our Lord did so in much of His preaching and teaching. The pulpit today suffers at times through absence of such problems. But all too often the sermon as a whole throws the stress on the human problem rather than the divine solution.

Anyone who makes a study of our Lord's questions will find that the stress there falls on the answers, which have to do mainly with the things of God.

For an example, turn to II Corinthians, the spiritual biography of the Apostle Paul. A Bible-believing pastor makes ready to preach about the opening paragraph of the twelfth chapter. Of course he starts with the thorn in the flesh. This proves interesting especially to every hearer beyond middle age. Who of us does not have his thorn in the flesh? This means something physical, painful, even excruciating, which may interfere with a man's work for God and people. Anyone who knows his Bible, with the facts about Paul, can have a "good time" in the pulpit talking about the thorn. Just one thorn, though one of many! But that Bible paragraph does not center around Paul and his thorn! The problem leads to a solution, but not in terms of psychology. "My grace is sufficient for thee; for my strength is made perfect in weakness." After any such sermon, will the hearer go away thinking mainly about his thorn or about his God?

In other days when a minister spoke about prayer he discussed it largely with reference to God. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Here the stress surely falls on God, though a man might with wisdom preach about the Holy Spirit, or about prayer as it relates to God. There is no prescribed way of dealing with such a golden text. Even so, one rule ought always to hold: wherever a man's passage stresses the grace of God, nobody but a misinterpreter would substitute a problem of men.

In a certain large city the ablest pulpit master there dealt one day with "The Problem of Prayer." First he set forth three arguments against prayer. According to the Bible, and modern psychology, a man tends to put first what he considers most important. So this preacher began with prayer as a problem. After years of trying to forget those three arguments, I still remember them clearly. I had never dreamed that there was so much to be said against prayer, and I never before had found it so hard to pray as after hearing that sermon. A masterly effort, at least in the first half, where the speaker knew what he was talking about. But to this hour I never have been able to recall from the second half of his message one of the three arguments in favor of prayer.

The next day in class I asked a group of twenty-five graduate students how many had heard that sermon. Almost everyone in class had been there. All of them agreed that it was the strongest discussion of prayer to which they had ever listened. Every man could tell at once those three arguments against prayer. Not a man could state or even suggest one of the three "answers." Why not? Perhaps for two reasons. First, because the "answers" did not really answer. Second, the speaker had put the big thing first. The big thing in that sermon was, why unbelievers did not pray. The problem! Can anyone prove that such preaching does more good than harm? Can any one of us plead that he never has been guilty of such pulpit work?

In college many of our young people now study *Practical Psychology* (1945), by F. J. Berrien, of Colgate University. His closing chapter deals with "Effective Speaking and Writing." Dr. Berrien writes:

> Every bit of speaking that must gain attention on its merits should drive immediately to the point. Each opening not only ought to arouse interest but also give more than a broad hint of the essential content of the discourse. The theme is established either in the opening sentence or in the first paragraph.
>
> The importance of driving to the point early in one's presentation was revealed in a study of the memory value of several different kinds of emphasis available to the public speaker. The investigator prepared a short biography which he presented to ten different groups of college students, each time in a different way. The results showed that statements made at the beginning were remembered seventy-five per cent better than those in the middle of the speech.
>
> The significance of this fact for the public speaker is obvious. If he is sure of the good will of the audience, he can safely present the salient feature of his address at the start, with every good reason to expect that it will impress his listeners. It is certainly true, also, of good speaking that the opening lines must not only compel attention but must in addition provide a peg on which the subsequent story is hung.

In keeping with a certain custom today, let us close this part of the discussion with a text. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Homiletically this might mean: in a sermon put the main thing first, and then all the other things will find their places, provided you keep that main thing uppermost. In every such message, as in the Bible, more about the promises of God than about the problems of men! Perhaps for this reason the word "problem" does

not appear in the Bible! Why then do we stress human problems rather than divine promises? Once again, the preaching of our day tends to use—

III. The Bible as a Springboard Instead of a Sourcebook.

With the Apostle I believe that "All Scripture is given by inspiration of God, and is profitable." In these words to a young ministerial friend Paul stresses the fact that the Bible is all inspired and all profitable, in order that "the man of God may be complete, equipped for every good work." In view of my insistence on putting the first thing first, perhaps I should have begun with this section, but thus far I have been thinking mainly about those who try to "preach from the Bible." This custom does not seem to be universal today. Where Spurgeon or Jowett would have tried to discover the meaning of his text, the preacher of today may repeat it at first, and then bid it farewell.

This holds true even of Dr. James S. Stewart in Edinburgh. As a rule in both his volumes of published sermons he strives to set forth what his passage teaches. But in *The Gates of New Life* he has a springboard sermon about "Anchors of the Soul" (Acts 27:29). The chapter itself is the world's supreme account of a storm at sea. Everywhere these inspired words teach the Providence of God, and in places, the Presence of the Living Christ. But the Scotsman deals with four anchors: Hope, Work, Prayer, and the Cross. Someone else might use another set of anchors. Even so, it is hard to see why we ought to "cast them out of the boat"! This kind of pulpit work affords a man untold opportunities for indulging his fancy, but does it tend to interpret and exalt the Written Word of God?

A recent book about *The American Mind* (1950), by Dr. Henry S. Commager, a foremost professor of history, says that both the minister and the church have suffered a loss of prestige. He attributes the loss largely to "the steady secularization" of the church and the ministry. To all of this many of us must assent. We feel too that the loss has come because the Bible has not had a place of supreme importance in the pulpit of our day. Where it has been used, it has often served as a springboard, and not as our sourcebook. Partly for this reason many of us today—

IV. Stress the Negative Instead of the Positive.

As a rule the Bible puts the stress on the positive. In the first Psalm the fruit tree stands over against the flying chaff. The house on the rock precedes the house on the sand. The positive comes first. All sorts of exceptions will occur to the student of the Bible. But in general, I think, this rule holds true in the Bible, as elsewhere: the wise man puts first what he wishes the reader or hearer to remember most clearly. From this point of view more than one popular preacher today seems to deal largely in religious negations.

A few years ago I prepared a book of representative sermons, *The Protestant Pulpit* (1947). Perhaps unwisely, I tried to have certain denominations represented in proportion to their size. In volume after volume of recent sermons I searched for messages mainly positive with a view to using them in the book. After awhile I could find what I was looking for, only to discover that the brilliant divine did not agree with my choice of the sermon in hand. Why not? Because it lacked the sort of contemporary time-interest that comes from stressing the negative side of things today. I do not refer to a discussion of sin as it appears in Psalm 51, but to the fashion of talking about goodness in terms of badness. More than one popular pulpiteer begins almost every paragraph with some sort of "No" or "Not."

Once I assigned the text, "What must I do to be saved"? Of course I expected a message based on the answer, in the light of the context. The young student began with ten minutes about the importance of the question: more important than any problem relating to community, nation, and so on. The rest of the discourse had to do with various wrong answers, such as the Aristotelian, the Stoic, the Epicurean, and so on. Evidently he had been busy digesting *The Five Great Philosophies,* by Wm. DeWitt Hyde, and had not taken time to study Acts 16:25-34. In that whole sermon, too long for use in class, there was not a word in answer to the question.

What if a man has a spot on his face, and fears cancer? He goes to a specialist. The expert talks for half the time about the importance of that spot on the face, and the other half of the time about the difficulty of removing such a spot, in the light of what history shows about medicine and surgery. Nobody but a dunce would deal that way with a spot on the face—or with a cancer in

the soul. Negations have their place, with the specialist on diseases of the skin, as with the specialist in diseases of the soul, but the Gospel itself does not consist of negations.

Now for an example in print from one of our ablest pulpiteers. He is dealing with Psalm 121, especially with the opening verse: "I will lift up mine eyes unto the hills." The psalm consists of Bible doctrine set to music, and not with negations. It sings about the Providence of God in the life and work of a man. In the Psalm as a whole, and not least in this opening verse, God has the place of honor. To the poet of old the hills stood as symbols of God and His power to "keep" the pilgrim as he journeyed through this life towards the world to come.

Adopting a phrase from the title of a current book, the minister speaks brilliantly about "Molehills and Mountains." The psalm in question does not say or suggest anything about molehills, but the sermon devotes the first fourteen paragraphs to the molehills that we mortals make. All negative! Clever! Ingenious! Fascinating! Highly original! Yes, but why not preach what the psalm was written to reveal? Why wait until paragraph fifteen to introduce God, and then devote to him only three paragraphs? In a study of *Hamlet,* or *Othello,* a professor of English might as well wait unto near the end of the lecture before he introduced the main character. In the drama of redemption, God first! The God of our Lord and Saviour, Jesus Christ! Why then do we stress human negation, rather than God's Everlasting Yea? Once more, we tend to employ—

V. The Plural Instead of the Singular.

Many a preacher today takes refuge in weak plurals, instead of using the strong singular. Here again, only a dunce would do the same sort of thing all the time. Even so, a man who believes in "preaching from the Bible" should learn to interpret what he finds there. In speaking to King David, what if Nathan had employed the plural? In addressing a man fifty years of age who had committed adultery, murder, and practical treason, the prophet had courage to say, "Thou art the man." Nathan had never been guilty of adultery and murder. Even in speaking about matters where he has had experience, why should a man use the editorial "we" and keep dragging himself into the picture? Be modest, of course! In the use of pronouns, as in everything else homiletical, one ought to secure

variety, but not at the expense of dodging what the Bible clearly teaches. Here speaks one of our ablest writers about preaching, in a book more or less Barthian, which I am not. Dr. H. H. Farmer writes, as a professor of theology, in *The Servant of the Word* (1942):

> Do not be afraid to use the pronoun You, which is our common usage for Thou, and restores at once the directness of the I-Thou relationship.... It would be wearisome to speak thus in the second person right through the sermon. Indeed it would be impossible if there is any development of a theme. Moreover, used too persistently, and in the wrong way, it might give the impression of nagging or browbeating, and of the preacher's setting himself on a pedestal. Yet I am confident that such address should never be entirely omitted.... If there is no place where you can say You, then it is strongly to be suspected that your discourse is not a sermon, but an essay or a lecture.

In the parable about the two houses, why does our Lord picture *one* man building *a* house? No doubt because it is easier for the hearer to picture one man at work on a single house. And yet nine out of ten of us would begin talking about ourselves as building all sorts of houses on surrounding hillsides. Again, our Lord has *one* farmer sowing seed. At other times the Master Teacher deals with the plural, just as the first psalm pictures worldly people in terms of chaff, "gone with the wind." The interpreter who forms the habit of bringing out what he finds in his passage will have refreshing variety. Also, he will do what our Lord did in the days of His flesh: throw the stress mainly on God's dealings with His children, one by one. Occasionally preach from a passage (Psalm 2 or 85) about the Nation. But study your sermons of late to see whether you have kept bringing out the personal quality in Holy Writ.

For another example of the personal emphasis, turn again to one of the Psalms, in this case one full of difficulties. As a whole, psalm 139 deals with "A Soul Under the Searchlight." One soul under the eye of the all-seeing God. The psalm is mainly about God. He knows you just as you are. He goes with you wherever you go. He has made you what you are; that is, apart from sin. He wishes you to battle on His side. This is a quick survey of the four main parts, each of them about God and one of His children. And yet most of us would translate this psalm into what Sir Arthur T. Quiller-Couch would call "pulpit jargon." We prate about omniscience, omnipresence, omnipotence, and transcendence. According

to wise old James Denney of Glasgow, the important thing in this psalm is not that God is everywhere, but that wherever I am, God is with me. In this case the person "I" ought to be the man who hears the sermon.

One of our ministerial sons recently dealt with this psalm as a whole. He knew that the people had wondered what it meant, and that they would like a simple, 1952 explanation. The resulting sermon seems to have impressed and pleased them more than any other message in a long time. Why? Because he dared to be simple and personal, not abstract and philosophic. On the other hand, one of the ablest living theologians has in print a semi-philosophic discussion of Psalm 139, "How Man Escapes from God." The psalm is mainly about God, no "man," and about one person, not some philosophic abstraction. Everything in that strong sermon rings true, but it shows how we of today tend to ignore what the Bible clearly shows on many a page: at heart Christianity consists in the right relation between one man and his God, through Christ and His Cross. Even in John 3:16, about God's love for the world, the driving force at the end comes through the word "whosoever." That word is singular, not plural.

This whole article may seem to ignore or minimize the importance of climax. "Why not keep the main thing until near the end so as to insure climax!" Perhaps so, but I should never sacrifice the truth of God for the sake of an immediate effect. I too believe in securing climax, though not in the current fashion of dealing with molehills when the passage tells about mountains. Strange as it may seem, the most interesting part of a sermon may not be the most important doctrinally. Climax has much more to do with psychology. Rightly or wrongly, what most interests the hearer? Himself!

Suppose that a pastor discusses "The Kingdom of God in (name of city) Today." "Thy kingdom come; thy will be done in XXXXtoday as it is done in the City of God." This is a paraphrase of Matthew 6:10. First of all, because most important, the Kingdom is divine. Next in importance, the kingdom is human. Divine in its source and power; human in its field of operation. Last of all, and most interesting to the hearer, the kingdom is practical. It calls for something to be done. When the subject requires three main headings, dare to have three. Sometime make a drawing of a ser-

mon about this text, or about John 3:16. Let the first main part serve as the base of a pyramid, and the last as the apex.

I. God's Love for Our World

II. God's Gift of His Son

III. God's Call to Whosoever

Where is the most important part? First! In the New Testament almost every supreme text about redemption starts with God the Father. In the heart of the text, as in the heart of Christianity, stands the Cross. The most interesting part—psychologically climactic—comes at the end. Whosoever! This shows the bearing of all the truth on the man in the pew. If a minister knows how to preach, anti-climax need never appear in a sermon that dares to put the first thing first. This holds true of the Ninth Symphony by Beethoven, or of the Fifth. The first movement basically determines the spirit and the power of all that follows. The second and the third movement bring out the motif in ways distinctly their own. The closing movement rises to new heights of emotional intensity and power. Why? Because it has grown out of all that has come before. In a diagram it is easier to deal with three movements than with four. In John 3:16, as in a three-movement symphony by Beethoven, listen once again to the symphony of redemption.

III
God's
Whosoever

II
God's
Gift of His Son

I
God's
Love for Our World

The Remedy for Our Sermonic Ills

Let no one put me down as a pessimist. I have been trying rather to serve as a reporter, and I believe that a change for the

better has begun. If I have reached a certain diagnosis, I have also spent most of my life in trying to remedy such ills. I do not believe in quick and easy cures for deep-seated diseases. Neither do I think that any one way of working will solve all such problems. Even so, I feel strongly that the surest way to avoid these weaknesses in our time is to become a preacher of the Bible. I believe strongly in expository pulpit work, but I am not now pleading for that. Whether the form be expository, textual, or topical, let the substance of every sermon come from a certain passage in the Bible. In every sermon deal with the Bible unit fairly. Make clear and then stress what it teaches, and nothing else.

When you preach from the Bible, deal with it as it was written, book by book, and as a rule, paragraph by paragraph. Instead of conducting every Lord's Day a sort of Cook's Tour through the Holy Scriptures, single out some literary unit and help the layman to see what it means in terms of today. Do intensive farming, or gardening. Between Christmas and Easter, get the layman to read the Gospel according to Mark. Then Sunday after Sunday bring him face to face with the Son of God as He lives and moves in this Gospel for the Busy Man Today.

The Minister and the New Counseling

ORVILLE S. WALTERS, PH.D., M.D.

I

A burgeoning increase in personality maladjustments and mental illness during and following World War II, both in and out of the armed forces, greatly overtaxed the ability of medical personnel to provide adequate care. Since the demand for psychiatrists exceeded the supply, a larger share of psychotherapeutic responsibility was given to clinical psychologists, who had been active in rather specialized fields, such as psychometrics.

In this atmosphere of urgency, nondirective counseling, although hardly known ten years ago, came into wide prominence. The strongest commendation of this new system was doubtless the claim of its founder, that intensive training is not required and that the relatively simple methods could be learned and practiced by semi-professional counselors, or even "the newcomer to the counseling field."[1] As a consequence, many counselors have been trained in client-centered therapy and are applying it in situations ranging from vocational guidance to psychiatric hospitals.

Nondirective counseling was first formally presented by Rogers[2] in 1942. A unique feature of his book was the transcript and discussion of a complete course of electrically recorded interviews. It is generally agreed that by popularizing the use of verbatim transcripts for study and analysis, Rogers contributed importantly to more exact appraisal of the counseling process. By classifying and studying statistically the remarks of counselor and counselee, he demonstrated the objective examination of various psychotherapeutic procedures. The value of this contribution has been widely acknowledged, although there is as yet little support for Rogers' sweeping claim:

> We can investigate objectively almost any phase of psychotherapy about which we wish to know, from the subtlest aspect of the counselor-client relationship to measures of behavioral change.[3]

Rogers designated his system as "client-centered," contrasting it with the traditional psychotherapeutic relationship which he calls

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[1] Carl R. Rogers and J. L. Wallen, *Counseling with Returned Servicemen,* (New York: McGraw Hill, 1946) p. 149.

[2] *Counseling and Psychotherapy,* (New York: Houghton Mifflin, 1942.)

[3] *Client-Centered Therapy,* (New York: Houghton Mifflin, 1951), p. 13.

"counselor-centered." Advice and persuasion are condemned, because in using these the counselor selects the goal and tries to influence the counselee to move in that direction. Such methods, Rogers alleges, imply that "the counselor knows best" and produce or increase dependency. Moreover, to preserve his integrity, the counselee becomes defensive and is likely to reject the offered counsel.

Client-centered therapy affirms the ability of the client to solve his own problems. The counselor refrains from suggestion, interpretation or even clarification in the interviews. His rôle is to enter emphatically into the client's world of perception and to manifest understanding and acceptance. He does this by making non-declarative responses reflecting the client's feelings and statements, and communicating his own emphatic identification with his client.

Even though the counselor may understand the dynamics of personality better than his client, the nondirective school affirms the capacity and the right of the individual to achieve a happier, better integrated adjustment to living without guidance.

In analyzing "counselor-centered" interviews, Rogers found that the counselor might talk four times as much as his counselee. In contrast, during nondirective interviews, the client might talk six or seven times more than the counselor. So little does the counselor add, that a transcript of the client's remarks alone would give an adequate picture of a nondirective interview.

The counselor may not be declarative lest he convey subtle disrespect for the client's own capacity. Neither can the counselor seem indifferent lest the client feel he is being rejected. Somewhere between, the nondirective therapist is thinking, feeling and exploring with the client. Methods and technics, although stressed in earlier publications, are now looked upon as secondary and consequential to counselor attitudes.

Client-centered counseling regards itself as a basic psychotherapeutic orientation that cannot be combined successfully with any other method.[4] Rogers deplores "superficial" and "confused eclecticism . . . prevalent in psychotherapy (which) has blocked scientific progress."[5]

In this permissive atmosphere, the client has no need to be

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[4] W. U. Snyder, "Dr. Thorne's Critique of Nondirective Psychotherapy," *J. Abn. Soc. Psychol.* XL (1945) 336.

[5] *Ibid.*, p. 24.

defensive, and gradually gains insight into his own emotional tensions. Progress out of his difficulty is assured by the principle of "growth," an hypothetical universal gravitation toward self-enhancement and maturity. Through the operation of this tendency, the counselor may have confidence that his client will make wise choices and take positive action without assistance from him.

> When all the elements are clearly perceived, the balance seems invariably in the direction of the painful but ultimately rewarding path of self-actualization or growth . . . Given the opportunity for clear-cut choice between forward-moving and regressive behavior, the (growth) tendency will operate.[6]

Avoidance of any coercion, pressure or even bias on the part of the counselor necessitates the complete abdication of all moral approval or disapproval in the nondirective counseling situation.[7] Moreover, complete permissiveness is incompatible with any relationship of authority of counselor over client.[8]

> Is the therapist willing to give the client full freedom as to outcomes? . . . Is he willing for him to choose goals that are social or antisocial, moral or immoral? . . . Even more difficult, is he willing for the client to choose regression rather than growth or maturity? to choose neuroticism rather than mental health? to choose to reject help, rather than accept it? to choose death rather than life? To me it appears that only as the therapist is completely willing that *any* outcome, *any* direction, may be chosen—only then does he realize the vital strength of the capacity and potentiality of the individual for constructive action.[9]

In traditional psychotherapeutic procedure, an important function of the therapist is to diagnose the client's difficulty, with the obvious purpose of selecting the most appropriate treatment and predicting the probable course and outcome. Nondirective counseling offers no choice of therapy, hence diagnosis does not determine treatment. Since "the constructive forces . . . reside primarily in the client, and probably cannot come from outside"[10] he provides his own treatment in the atmosphere of warmth furnished by an emphatic but relatively inactive counselor.

In this process, diagnosis not only is unnecessary, but may be harmful. Diagnosis by the counselor brings to the client the recognition that his improvement depends upon another person. This

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[6] Rogers, *Ibid.*, p. 490-491.

[7] Rogers, *Counseling and Psychotherapy*, p. 90.

[8] *Ibid.*, p. 109.

[9] Rogers, *Client-Centered Therapy*, p. 48.

[10] *Ibid.*, p. 222.

realization, the Rogerian argument runs, leads to a basic loss of confidence in himself and to a greater dependence upon the counselor. Client-centered therapy contends that therapy *is* diagnosis, that diagnosis is a process taking place in the client's mind, not the counselor's. He makes and accepts his own diagnosis. By thus liberating the client from the counselor, Rogers claims "a psychology of personality and of therapy which leads in the direction of democracy."[11]

> We have come to recognize that if we can provide understanding of the way the client seems to himself at this moment, he can do the rest. The therapist must lay aside his preoccupation with diagnosis and his diagnostic shrewdness, must discard his tendency to make professional evaluations, must cease his endeavors to formulate an accurate prognosis, must give up the temptation subtly to guide the individual, and must concentrate on one purpose only; that of providing deep understanding and acceptance of the attitudes consciously held at this moment by the client . . .[12]

II

The severest criticism of client-centered therapy has come from Rogers' colleagues in the field of clinical psychology. In attacking a system so tentative, critics are shooting at a moving target, for its author acknowledges that the system has changed and predicts that it will change further. His reservations would make it possible to change the rules of the game, move the goalposts or join the opposition.

Ellis voices a common objection to the choice of the terms, "nondirective" and "cient-centered" on the ground that both are misleading and propagandistic. "Modern psychiatry with few exceptions is practically synonymous with both nondirectiveness and client-centeredness." The pre-empting of these terms for the description of one school of therapy is unfair to most other psychotherapeutic schools.

Ellis resists the contention that certain features of client-centered therapy are unique. He sees the uninterrupted free association of psychoanalysis as being often more nondirective than Rogerian procedure, which selects one of the client's statements for recognition and becomes to that extent directive. By adding interpretation of dreams and fantasies, the analyst can come even closer to achieving the client's frame of reference than the Rogerian ther-

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[11] *Ibid.*, p. 225.

[12] *Ibid.*, p. 30.

apist. The nondirective counselor may offer less warmth to the client than other therapists who are free to give reassurance.[13]

Thorne charges that "research reports on nondirective therapy have been written and discussed in a style charged with emotional overtones and betraying an overenthusiastic and uncritical acceptance . . . bordering on cultism." Attempts to associate nondirective methods with democracy are unscientific, indefensible and indicative of emotional bias. "The facts and methods of modern clinical science must stand on their own validity independent of whether they are consistent with any political ideology."

The client-centered school have categorically condemned directive psychotherapy with little objective evidence relating to its claimed defects. Thorne suggests that such evidence may be lacking because most nondirective therapists do not have the training and competence to use any other method.

Thorne applied nondirective therapy to 200 cases in his own private practice covering a wide variety of psychiatric disorders. These ranged from minor personality reactions to severe psychoses. In some cases nondirective therapy was the only form of treatment. In others, the method was used to achieve limited objectives. He concluded that nondirective methods have definite value but that they have no universal validity as a complete system of therapy.[14]

Suggestion, persuasion and advice do not inevitably violate the client-centered principle and stimulate dependence, says Thorne. Citing the plethora of suggestion offered daily to most people, he recognizes the importance of having the client learn to make critical evaluation of advice and to look to the best possible sources for it.[15]

Thorne strongly advocates the integration of all psychotherapeutic methods into an eclectic system and has written a comprehensive volume embodying this approach.[16]

Clinicians should desensitize themselves concerning the elaborate rituals which they come to feel are absolutely necessary for effective treatment.

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[13] "A Critique of the Theoretical Contributions of Non-Directive Therapy," *J. Clin. Psychol.* IV (1948) 248.

[14] "Further Critique of Nondirective Methods of Psychotherapy," *J. Clin. Psychol.* IV (1948) 256.

[15] "Directive Psychotherapy: XIV. Suggestion, Persuasion and Advice," *J. Clin. Psychol.* IV (1948) 70.

[16] *Principles of Personality Counseling,* (Brandon, Vt.: Journal of Clinical Psychology, 1950.)

Most therapeutic methods are not precision instruments which must be administered according to a rigid technique in order to be successful. There is opportunity for the effective use of many methods with numerous variations in technique. Our regard should be focused on goals of therapy rather than on dogmatic adherence to specific methodology.[17]

Wrenn sees the client-centered, counselor-centered choice not as a dichotomy but as the extremes of a continuum, the skillful counselor knowing when to apply each of the procedures available along the line.[18] Brouwer concludes, "There is no one best way. It is not permissive versus prescriptive counseling, but rather both, as techniques to achieve the objectives for which each is best suited."[19]

Hathaway[20] emphasizes the failure to establish a clear-cut cause-and-effect relationship between the nondirective method and observed improvement. Rapport, a feature common to nearly all types of counseling, is itself a powerful therapeutic factor. Almost any form of attention, skilled or unskilled, is likely to result in some improvement. Thorne found that clients were beginning to turn up for treatment elsewhere after nondirective therapy.

What shall be the criteria of psychotherapeutic benefit? There must be changes in the life of the client, not merely changes in the interview. Most of the studies on effects of nondirective counseling are based on pre- and post-therapeutic interviews or tests. Interviews are highly subjective for such a purpose, being subject to strong influence by social factors in the counseling relationship. (How many clients "cured" themselves without confessing afterward, as Rogers' client did?)[21] Until experimental evidence is available, Hathaway concludes, the best judge of the effectiveness of a method is the counselor with wide clinical experience in many psychotherapeutic methods.

Efforts to measure improvement following nondirective therapy have given indeterminate results. Rogers recognizes the need

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[17] "A Critique of Nondirective Methods of Psychotherapy," *J. Abn. Soc. Psychol.* XXXIX (1944) 459.

[18] "Client-Centered Counseling," *Educ. Psychol. Measmt.* VI (1946) 439.

[19] Paul J. Brouwer, *Student Personnel Services in General Education.* (Washington: American Council on Education, 1949) p. 26.

[20] "Some Considerations Relative to Nondirective Counseling as Therapy," *J. Clin. Psychol.* IV (1948) 226.

[21] Rogers, *Ibid.*, p. 169.

to establish correspondence between reported behavior and actual behavior.[22] He concedes that both the method of therapy and the criteria of improvement are relatively unvalidated procedures.

> People do not ordinarily change in overwhelming degree as a result of client-centered therapy . . . The change is modest but important . . . It is probable, however, that with any therapy it will be found that a modest amount of change in the basic personality is the outcome to be expected.[23]

The growth postulate advanced by Rogers elicits several objections from Snyder.[24] The principle has never been experimentally demonstrated and there are no objective data to support it. Alternate hypotheses exist to account for therapeutic improvement. And what of the growth tendency in the person who refuses treatment or chooses suicide? Thorne concludes that growth principles cannot be depended upon inevitably to produce improvement. The Freudian postulate of the death instinct is recognition of this fact.[25]

The viewpoint of the nondirective school that early diagnosis is unnecessary or harmful implies that the psychologist is competent to deal with whatever illness may emerge as treatment progresses. Rogers even suggests reversal of the usual order whereby organic illness is ruled out first.

> Psychotherapy might be started at once, provided the patient was willing; and if the symptoms did not improve after a reasonable length of time, the chance that they might be organic in origin could then be investigated.[26]

The obvious danger in such an approach is set forth clearly in a report prepared by the Committee on Clinical Psychology of the Group for the Advancement of Psychiatry:

> The independent operation of clinical psychologists may lead to diagnostic error, the failure to detect serious psychiatric conditions in their early stages, or failure to recognize physical disorder which may be the basis of the maladjustment. It is worth recalling that psychiatric disorder may appear in its early stages as an apparently irrelevant physical symptom or sign, or as a minor maladjustment problem. During the course of psychotherapy it may be difficult to judge whether a certain aspect of maladjustment or physical sign or symptom should be treated at once or temporarily ignored. If the clinical psychologist works in close, continuous association with the psychia-

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[22] A. E. Hoffman, "A Study of Reported Behavior Changes in Counseling," *J. Consult. Psychol.* XIII (1949) 190.

[23] Rogers, *Ibid.*, p. 179.

[24] "The Present Status of Psychotherapeutic Counseling," *Psychol. Bull.* XLIV (1947) 297.

[25] "Further Critique of Nondirective Methods of Psychotherapy," *J. Clin. Psychol.* IV (1948) 256.

[26] *Ibid.*, p. 227.

trist, he will have someone who can assume professional and legal responsibility. Anyone who intends to deal with maladjustment as an independent professional person must be able to diagnose it and to cope with emergency situations.[27]

At this point even the rather feeble commendation that client-centered therapy "does not seem to do harm to the individual" would have to be qualified.[28]

The ability to diagnose neuropsychiatric disorders requires long and arduous training. Hunt suggests that the nondirective rejection of diagnosis may be "not a theoretical conclusion drawn from the adequacy of the client-centered technique, but rather a practical conclusion dictated by the inadequacy of nondirective clinical training."[29]

In the light of efforts conducted over a decade designed to broaden and strengthen the preparation of clinical psychologists, and in the face of temptation to meet an increasing demand by reducing the quality of service offered, Louttit[30] deplores any reduction in standards and considers it necessary for the profession to look with disfavor upon Rogerian methods.

III

Nondirective therapy has been generally welcomed for use by religious counselors. During World War II the Federal Council of Churches published a leaflet describing its use.[31] The writings of Rogers and his pupils have also appeared extensively in pastoral journals. Client-centered counseling has been commended for use in Christian education.[32] A number of the books on pastoral counseling are frankly based upon client-centered principles. Hiltner's

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[27] "The Relation of Clinical Psychology to Psychiatry," *Am. J. Orthopsychiatry,* XX (1950) 346.

[28] Rogers, *Ibid.,* p. 230.

[29] "Diagnosis and Non-Directive Therapy," *J. Clin. Psychol.* IV (1948) 232.

[30] "Training for Non-Directive Counseling: A Critique," *J. Clin. Psychol.* IV (1948) 236.

[31] Carl Rogers, *A Counseling Viewpoint,* (New York: Federal Council of Churches, 1945.)

[32] Frank Cheavens, "A Successful and Safe Counseling Technique," *New Century Leader,* March, 1950, p. 5.

[33] Seward Hiltner, *Pastoral Counseling,* (New York: Abingdon-Cokesbury, 1949.)

"eductive" counseling is closely related.[33] Some objections to the system have appeared because of its theological implications.[34, 35]

Rogers' writings contain little mention of religion, but a critical examination shows that some of the premises and implications of client-centered therapy are in sharp conflict with evangelical Christian faith. It is difficult to accept the conclusion of Higgins who finds "nothing in client-centered therapy which nullifies or challenges essential Christian teaching."[36] His efforts to demonstrate a congeniality between client-centered therapy and certain common doctrinal concepts are superficial and at times tortured. (" 'To be born again' is a significant and adequate description of what happens in successful therapy.") A realistic facing of the Rogerian teaching on authoritarianism would make such a reconciliation unthinkable.

There is no tolerance in the client-centered method for authoritarian systems. It is anticipated that in the process of therapy the client will become dissatisfied with the values he has inherited from others. When he realizes that he has been following a system that others have prescribed, not what his own experience has proved valuable, the introjected ideas will be discarded.

> If he cannot longer accept the "ought" and "should", the "right" and "wrong" of the introjected system, how can he know what values take their place? . . . Just as the infant places an assured value upon an experience, relying on the evidence of his own senses . . . so too the client finds that it is his own organism which supplies the evidence upon which value judgments may be made . . . No one needs to tell him that it is good to act in a freer and more spontaneous fashion, rather than in the rigid way to which he has been accustomed . . . He discovers that he does not need to *know* what are the correct values; through the data supplied by his own organism he can experience what is satisfying and enhancing. He can put his confidence in a valuing *process,* rather than in some rigid, introjected *system* of values . . . One of the ultimate ends, then, of an hypothesis of confidence in the individual, and in his capacity to resolve his own conflicts, is the emergence of value systems which are unique and personal for each individual.[37]

Every individual derives most of the ideas upon which his

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[34] W. E. Hulme, "Theology and Counseling," *Christian Century,* February 21, 1951, p. 238.

[35] O. S. Walters, "Varieties of Spiritual Malpractice," *The Pastor,* June, 1948, p. 14.

[36] "Client-Centered Psychotherapy and Christian Doctrine," *J. Pastoral Care,* III (1949) 1.

[37] Rogers, *Ibid.,* pp. 522, 523, 524.

everyday conduct is based from authoritarian sources. The knowledge which enables us to get into harmony with natural law is largely derived from others. Most of our introjected values come through the experience of the race transmitted in various ways from one generation to the next: history, moral and civil codes, parental nurture, the experience of the historic church, man's search for God and God's revelation of himself to man as recorded in the Bible.

In the place of such teaching, which may prevent the painful and wasteful learning of trial-and-error, this philosophy would establish a pragmatic basis for deriving values. Standards of right and wrong "unique and personal for each individual" would take the place of moral absolutes.

Extending this approach to education places its non-authoritarian implications in sharp focus. Rogers acknowledges that adoption of the client-centered method in the classroom would mean turning present-day education upside down. Presumably this means that the teacher would have the inverted rôle of emphatic listener. Finding such teachers is likely to be difficult, says Rogers. "The question as to whether he can behave flexibly, in a way which is determined by the desires of the group, is a very difficult one for most teachers."[38]

Robert M. Hutchins' quip about educators would find literal application in such a teaching situation. "(They) remind one of the French Revolutionist who said, 'The mob is in the street. I must find out where they are going, for I am their leader.' "[39]

It would be difficult for any minister to enter upon a counseling situation in which there would be complete absence of moral judgment, even though he might wish to do so. Regardless of whether he makes moral declarations, the minister embodies the tradition of the historic church and is the recognized ambassador of God. *Ex officio,* he is a man with a message. His prophetic office is to proclaim God's redeeming love to sinful men. Most people seeking counsel from a minister come with a clear understanding of his mission.

Where is the minister with a sense of vocation so stultified that he would be "willing that *any* outcome, *any* direction may be

[38] *Ibid.,* p. 401.

[39] *Time,* Nov. 21, 1949.

chosen" by his troubled parishioner? The counselor who accepted such an aritficial stricture would have to tolerate error without offering truth in its place. He would have to contain the Good News unshared, even though it might set his groping counselee free.

The humanistic premises of client-centered counseling are in standing conflict with the Christian doctrine of man. Belief in an innate upward thrust toward self-betterment requires a staggering act of faith. The shallow optimism both of humanism and of liberal theology, basing their hopes upon this same inherent trend toward goodness, has been blighted by the tragic realities of two world wars. The theology of crisis, deplored as pessimistic, is nevertheless truer to reality. Man has *not* chosen self-enhancement. He has *not* shown inward self-sufficiency to solve his own problems, either individually or collectively. He is in the cosmic predicament of continuing to choose evil while aspiring to do good.

Client-centered philosophy urges continuing faith in man's essential capacity for self-improvement and emphasizes the importance of supporting the client's confidence in his self-sufficiency. The Christian doctrine of man teaches,

> Only one who has been awakened to the full seriousness of his own guilt, and his own inability to overcome it, is in a position to look for and to accept the only adequate remedy—namely, the saving power of God's love and forgiveness in Jesus Christ, whereby He does something for us which we cannot do for ourselves.[40]

One of Rogers' students, after a critical study of client-centered principles in relation to the Christian doctrine of man, concluded that both Liberalism and client-centered therapy stand in need of the corrective influence of Neo-orthodoxy's claims: (1) that man's collective relations are not as amenable to reason and understanding as both assume; and (2) that there is a tragic and inevitable measure of misuse of freedom (or of neuroticism) in man's personality structure.[41]

The Catholic church, also, finds client-centered pronouncements on authoritarianism and the Rogerian doctrine of man intolerable.

> Obviously no Catholic can accept such implications. Carl Rogers, him-

[40] David E. Roberts, *Psychotherapy and a Christian View of Man,* (New York: Scribners, 1950) p. 108.

[41] Russell J. Becker, *A Critical Study of Client-Centered Therapy with Reference to Its Assumptions and Its Contributions to the Christian Doctrine of Man.* Ph.D. Thesis. (Chicago: University of Chicago, 1950.)

self doubtful about reconciling his system with Catholicism, has expressed in oral communication his concern about the Catholic followers of his therapy. He said that either Catholics do not grasp the implications of client-centered therapy, and in that case they will necessarily do superficial work, or they do grasp those implications, and in that case it is difficult to see how they can avoid a serious conflict with their belief.[42]

(The monograph by Curran,[43] a Catholic clergyman who conducted a detailed study using the nondirective method under the direction of Rogers, makes no mention of such conflict.)

It is clear that the client-centered method has a naturalistic context. Rogers affirms his confidence in the adequacy of science to achieve truth. "The security which all of us must have tends to become lodged, not in the dogma, but in the process by which truth is discovered, in scientific method."[44]

The therapist who elects to limit himself to the areas of human experience amenable to study by science can never have a complete understanding of man. The limitations of the scientific method will shut off the positivist from apprehending that portion of reality having the greatest significance in personality adjustment. He is like a color-blind man viewing a rainbow. There are areas in the spectrum of personality that he fails to see or misconstrues because of his self-imposed limitation. When spiritual values are basic to the harmonious adjustment of personality, the naturalistic therapist may be as inadequate as a color-blind person trying to paint a rainbow.

The objection of the naturalist that he doesn't know anything about spiritual values deserves the classic reply of the Christian, "I refuse to let my knowledge, however meager, be offset by your ignorance, however vast." Divine grace as a means to inward and outward harmony is a reality verifiable by the counselor in his own experience. A remedy so widely attested in the healing of personality ills as Christian faith demands investigation by any conscientious therapist. The counselor who has not experienced divine forgiveness can never have an adequate understanding of what happens when personality conflict due to moral lapse meets the forgiv-

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[42] J. H. VanderVeldt and R. P. Odenwald, *Psychiatry and Catholicism,* (New York: McGraw-Hill, 1952) p. 101.

[43] Charles A. Curran, *Personality Factors in Counseling,* (New York: Grune & Stratton, 1945.)

[44] "A Coordinated Research in Psychotherapy," *J. Consult. Psychol.* XIII (1949) 149.

ing and transforming power of divine love. "There is such a thing as a Christian context for counseling and its claim to superiority is simply that it is truer to the facts of human existence and divine reality than any materialistic context whatsoever."[45]

Likening the therapist's knowledge to the morally neutral scientific procedure of the physician or surgeon is egregious flattery. Unsatisfactory as the treatment of organic disease may be, it hardly suffers from the diversity of cults that characterizes psychotherapy. From the same small nucleus of fact about human nature, each cult has developed a larger mass of hypothesis and dogma that calls for its own different meliorative procedure. The multiplicity of methods bespeaks the scatter of supporting philosophies. Moreover, as Outler has clearly discerned,

> Psychotherapy does—as surgery does not—bring the persons involved up to the vital border between knowledge and faith. Here—since the whole person is the subject—the therapist's convictions about the root meanings of existence, of life and death and destiny, shape the form and use of their knowledge.[46]

If a naturalistic philosophy gives an incomplete understanding of man's nature, therapy based upon such a philosophy will be correspondingly limited. A therapeutic procedure will reach as far as its facts will take it. Its efficacy thereafter will be limited by the correctness of its hypothesis. The materialistic concepts of psychobiology were enlarged and enriched by the contributions of depth psychology and the therapeutic effectiveness of psychiatry was extended, even though much theoretical chaff must still be separated out. The physiological concept of homeostasis may have a psychobiological analogy, but the psychologist's "whole" is incomplete without including man's spiritual nature. Here the insights of Christian theology are indispensable to complement the partial understanding of the materialistic and inner-release approaches to therapy.

The prospect of becoming a psychotherapist in a few easy lessons is likely to have great appeal to the minister. "A valid and effective means of transforming the pastoral counselor into a dynamic agent in personality adjustment" sounds like an ad-writer.

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[45] Albert C. Outler, *A Christian Context for Counseling,* (New Haven: Hazen Foundation. Pamphlet No. 18. 1945.)

[46] Albert C. Outler, "Christian Faith and Psychotherapy," *Religion in Life,* XXI (1952) 503.

"(Its) techniques may be readily learned and effectively applied without the necessity of a medical background or a rigid psychological training . . . It works with the neurotic and with the normal, with the educated and the unsophisticated, with both chronic and acute cases."[47]

This press-agent appraisal needs to be tempered by the realistic viewpoint of professional therapists.

> Advisory counselling given by clergymen, teachers, lawyers, nurses, parents and others to their constituency is not psychotherapy. Psychotherapy, a formalized method to alleviate illness or maladjustment, requires an extensive training.[48]

Even enthusiastic practitioners of the nondirective method recognize its limitations in the pastoral function.

> Client-centered counseling is not a panacea for the handling of every pastoral relationship . . . The pastor should be ready to recognize the times and places in his pastoral work where the situation . . . may give a secondary or surface difference in the manner of his counseling.[49]

Client-centered counseling is a technique inflated into a school of thought. "In a decade we have seen client-centered therapy develop from a method of counseling to an approach to human relationships."[50] It has grown into a rigid, all-or-none system in which the slightest deviation is prohibited under the standing threat of detonating a highly labile relationship. The marked increase in the number of interviews per patient, noted but not explained by Rogers,[51] may well be due to the vanishing participation of the counselor as the technique grew into a "pure" system.

As a technique, the nondirective method has been a wholesome antidote to the ministerial tendency to dominate and direct, both in the counseling situation and out of it. Let the minister recognize that he needs to speak less and listen more. Let him make wide use of the nondirective approach, combining it with appropriate direction in the manner that Burkhart[52] has described, or

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[47] Higgins, *loc. cit.*

[48] W. C. Menninger, "The Relationship of Clinical Psychology and Psychiatry," *Bull. Menninger Clinic,* XIV (1950) 1.

[49] Russell Becker, "Nondirectiveness in Marital Counseling," *Pastoral Psychology,* II (May, 1952) 56.

[50] Rogers, *Ibid.,* p. 12.

[51] *Ibid.,* p. 10.

[52] Roy A. Burkhart, "Full Guidance Counseling," *Pastoral Psychology,* II (April, 1952) 23.

using many variations in specific methodology, as Hiltner[53] recommends.

As a school of thought, client-centered counseling begins with a premise quite in harmony with Christian reverence for personality, but it plunges directly into a naturalistic humanism quite irreconcilable with Christian doctrine. There is a needle of Christian truth in the haystack of Rogerian dogma.

The Christian sees personality of infinite worth achieving its full self-realization only when reconciled to God and aligned with his will. The growing body of psychologic and psychiatric truth is sorely needed, but no psychotherapy can take the place of God's forgiving grace to resolve the guilt of sin. The healing of man's direst maladjustment has not had to await the measured advance of science, but becomes a triumphant realization wherever a penitent meets the Good News.

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[53] Hiltner, *Ibid.*, p. 255.

Evangelism and—Christian Education

ROY E. SWIM

There is an interesting little drama, not often told, hidden within a story in the Gospel of John. It is a story about a boy and a sun-browned fisherman and a Teacher who loved to use the out-of-doors for a classroom.

The fisherman was Andrew, who of all Jesus' disciples was outstanding as a personal winner of others to Christ. Andrew began his Christian life's story by going after his big fisherman brother, Simon, later nicknamed The Rock (Peter). Andrew forthrightly gave his witness and won his impetuous brother to Jesus. And what a winning! Peter of the divinely inspired confession—"Thou art the Christ, the son of the living God." Peter of the Mount of Transfiguration. Peter the flaming spokesman of the Holy Spirit on the day of Pentecost. But Andrew did not stop at his first big success as a soul winner. Here is the story itself in which the little story is hidden.

Jesus had planned a private little outing alone with His disciples. In a small private boat they had slipped quietly away from the crowds to a country place across the lake. How solitary! How relaxing! How much they all needed just this kind of physical, mental and spiritual re-creation. But no! Without ceremony or warning thousands of people crowded the country paths to crash the private outing. It was enough that this crowd should take up the whole day in demanding the spiritual ministry of the Master. But at dusk they must have food. Food for a population large enough to make a fair-sized little city. And not a bakery or a market within miles! What embarrassment for an apostolic picnic!

But here comes the little story hidden in the large one. Phillip flatly states the problem and its impossibility of solution in a sentence. "The wages of two hundred days is not enough for each to have even a little bread." Then comes Andrew—Andrew who saw people as individuals—not in the undifferentiated mass. And with him is a boy, perhaps a Junior age boy.

"There is a lad here!"

Andrew brought the lad to Jesus, and Jesus together with the lad and the disciples and the thousands of the multitude organizing

themselves at the Master's command cooperated in a miracle. Five thousand were filled to satisfaction with enough bread left over to supply each apostle for a week.

The point here is not the lad's meager lunch feeding five thousand, interesting as it is. It is rather that Andrew led that lad to Jesus where he was brought into dynamic relationship with the miracle working power of Christ. A boy got the chance of a lifetime to enter into an experience of active fellowship with the Lord of Glory and help Him do a piece of work that has made men wonder for two thousand years. Can we help but suppose that that experience was a learning experience that one lad never forgot? Can we help but infer further that this was a transforming experience that made a difference in a boy's life to the last day he lived? The twilight of that memorable day witnessed a climax that could easily be described as a crisis experience in a human life. At the same time we must recall that the day itself had been a continuous learning experience under the tutelage of the world's greatest Teacher. Christian evangelism and Christian education were so interwoven and interlocked as aspects of one continuous series of events that as far as the Master was concerned they were one stream of spiritual endeavor.

A number of important inferences bearing both on Christian education and evangelism seem to spring out of these incidents. At least we shall attempt to suggest some, even at the risk of pushing analogy into allegory.

1. First, as to evangelism, we may deduce from Andrew's example the inference that introducing people to Jesus one at a time may be the very best way to bring them to a saving knowledge of His grace. Further, we may infer that winning a mere lad ranks for Andrew along with winning an Apostle Peter. And again we would gather that the transforming power of Christ is conveyed to persons in terms of their personal and developmental situation and need. There was no cast iron formula with Jesus. The lad was no less a lad after he met Jesus. He was not put under an unnatural strain to try to imitate Peter's experience or to ape his testimony or digest his adult concepts regarding the meaning of his experience. For the lad there was a joyous personal encounter with One whom he could not but love and trust and yield to. The new relationship was not creedal or theoretical, not technical or ritualistic; it was personal in the realest sense. Finally there is a clear inference

that introductions to Jesus need not be reserved for technically defined evangelistic situations but may effectively be made whenever a sense of need clearly emerges. The Savior is ready any time an open-hearted seeker is brought face to face with Him. In short, effective evangelism is personal, without limitation as to age, is fitted to individual need, and is continuously opportune.

2. Second, as to Christian education we may without straining interpretation make a number of further deductions. It is clear that on the day Andrew introduced the lad to Jesus they were in the midst of a real teaching situation. Jesus was known up and down the land as a teacher. He had been teaching the whole day through. It is further clear that some of Jesus' most effective teaching came not through the process of verbalization but through dynamic action and experience. Again it need not be argued that Jesus' teaching was purposeful. He taught, as He preached, for a verdict. Finally it can be seen that both the spirit and the method of Jesus in teaching was admirably fitted to impress children as well as youth and adults. In short, Jesus was a master teacher, his method was concrete and dynamic, it was purposefully evangelistic and it was adapted to childhood as well as to adulthood.

3. It seems obvious that the dualism which many have assumed between evangelism and education is scarcely warranted by the practice and teachings of Jesus. Liberal Christian educationalists have sought to discount evangelism in favor of education. Some conservative evangelicals have retaliated by decrying education and pressing for evangelism. But Jesus seemed to make each complement the other in a balanced program of promoting the kingdom. He wore the robes of the teacher as comfortably as the mantle of the prophet. In the truest sense He was both.

What then is the rôle of evangelism and what is the rôle of education? To those who follow the Wesleyan tradition there should scarcely be serious conflict between the two functions. Wesley was the greatest evangelist of his century. The power of his appeal to repentance shook three continents. But Wesley was a scholar and a school man at the same time. He devised some amazing plans for educating the masses in a day when mass education was little thought of. His writing and publication program, providing inexpensive books for the people, created an intellectual ferment and hunger for learning among the evangelized masses. Wesley saved the Sunday school movement in its crucial beginnings

by suffusing into it new life. He brought Christian education within the circle of the local society or church.

Wesleyans who have taken seriously Wesley's insistence on "the second blessing properly so called" have shown high seriousness in promoting Christian education. Witness the rapid multiplication of holiness colleges during the last decades of the nineteenth century and the early decades of the present century.

A sense of uneasiness has at times been felt in the ranks of the holiness people, however, lest the glow of evangelism be lost in the glare of culture and education. Some have even come to oppose learning, fearing it as a threat to spiritual power or as a substitute for evangelism. What of these dangers?

There is always peril in ignorance. A program based on emotion rather than on informed intelligence is zeal without knowledge. Equally true is it that intellectual pride and pedantry are the death of genuine spirituality. Knowledge and humility are excellent team mates. Clear and informed thinking as well as warm hearts are the factors in our safety. We need to do some clear thinking about the relative rôles of education and evangelism in kingdom endeavor.

Education may be defined as method or means. Evangelism is certainly related primarily to goal or ends. The goal of the gospel is the transformed person. The character of the method or means is modified by the goal.

There is education and there is Christian education. Christian education is the educational method harnessed and molded by the evangelistic goal. The goal does not destroy the method; it gives it character and direction. Christian education is properly good education in methodology and psychology. But it is Christian in that its ends are Christian ends and its spirit and temper are controlled and colored thereby.

It has been suggested that education operates on the plane of the natural while evangelism deals with the supernatural. To admit this would be to surrender the Christian foundation of Christian education. When Jesus fulfilled the rôle of teacher and taught as one having authority, not as the scribes, He was not limiting himself to the natural. The Spirit of God filled His teaching as well as His preaching. Christian teachers can and should labor under the sense of divine mission, undergirded by the power of the Spirit of God. They should expect spiritual, supernatural results.

At the same time it is necessary to recognize the essential dif-

ference between the function of teaching and that of evangelistic proclamation. Teaching relates to process. Its very substance is time and patience. It labors for growth—growth of ideas, of understanding of attitudes, of abilities and of choices. Evangelistic proclamation relates to crisis. It is a call to turn now! Its very nature is urgency, immediacy, decision. Its message is punctiliar; its tense is aorist. Behold *now* is the accepted time. Behold *today* is the day of salvation. Someone has remarked that the ministry of the teacher is like that of the family doctor—a looking after life processes, while the work of the evangelist is like that of the surgeon—a work of emergency.

We need both doctor and surgeon, teacher and evangelist. Let us guard and cultivate the ministries of educators and evangelists by magnifying the distinctive office of each and yet keeping them related in a larger whole. And let us save life by guarding both its crises and its processes. It is evangelism *and*—not or—Christian education.

Book Reviews

Apostle to Islam, by J. Christy Wilson. Baker Book House, Grand Rapids, Michigan, 1952. 261 pages. $4.00.

Apostle to Islam is a biography of Samuel Zwemer, the great missionary of the Reformed Church in America to the Moslem world. No man of our generation is better qualified for such a biographical task than J. Christy Wilson who himself spent twenty years as a missionary in Iran, and has had other extensive experience in Moslem areas.

Here is the life study of one of the most colorful missionaries that the Christian Church has produced. Zwemer was a giant among the missionaries of this present century. His was the type of consecration which caused him to ask for the most difficult field available to a young missionary. He spent thirty-five years as an evangelistic missionary to Arabia and Egypt. Ultimately he traveled all over the world wherever Moslems are found, becoming an evangelist on a world scale. His great knowledge of Moslem fields equipped him to guide and organize general conferences on Moslem work. About ten of the later years of his life were given to the Professorship of Missions and History of Religions at Princeton Theological Seminary.

The book itself will be of supreme value to students of missions and will provide a rich source for inspirational reading. It is divided into four parts. Part One deals with Zwemer's backgrounds and his preparation for the task. Part Two gives a picture of the pioneering days in Arabia and of the work in the land of the Pyramids. Part Three deals with Zwemer's extensive journeyings throughout the Moslem world. The book closes with Part Four which pictures the "Harvest of the Years" and in which the story is told of missionary conferences, literature produced, the Princeton years, home and family and finally the thrilling account of this consecrated man's personal relation to God.

There is little to be desired in a biography of this kind that is not found in *Apostle to Islam.* The author, who currently holds the chair vacated by Samuel Zwemer in Princeton, has accomplished in this volume a work which places the Christian world under great indebtedness to him.

W. D. TURKINGTON

The Faith Once Delivered, by Clarence E. Macartney. Nashville, Tenn.: Abingdon-Cokesbury, 1952. 175 pages. $2.50.

The Mighty Saviour, by Arthur J. Moore. Nashville, Tenn.: Abingdon-Cokesbury, 1952. 154 pages. $2.00.

The fifteen sermons in the Macartney volume deal with fundamentals of the Christian faith, beginning with the doctrine of God and ending with heaven. Dr. Macartney, author of more than forty books, many in the field of Bible biography, here sermonizes in the field of Christian theology. In reviewing these messages one is reminded of the advice James Black used to give his students, "Preach the big controlling truths . . . . It is the big truths that heal and it is healing that men need." The church has crippled her usefulness by her failure to emphasize doctrinal preaching. Here are no trivial themes, but solid messages of enlightenment and encouragement for our day. Here is proof abundant that doctrinal preaching need not be dull. To pursue thus a series of sermons on the great teachings of the Bible is surely one of the most fascinating ways of holding a congregation. The author's clarity of style and his shrewd use of illustration help make for good preaching.

In the ten sermons by a bishop of the Methodist Church, Christ is exalted as *The Mighty Saviour,* the answer to the need of our world. Perhaps the salient marks of these messages are a strong positive tone and an evangelistic fervor. One feels in them the gospel of the glow. It is heartening to find men like Bishop Moore lay stress on the things that many of us still regard as fundamental to salvation. These are suggested by such sermon titles as "Whose Son is He?" "The Mission that Brought Him," and "The Miracle of Power Sinners Find in Him."

JAMES D. ROBERTSON

You and the Holy Spirit, by Stuart R. Oglesby. Richmond, Va.: John Knox Press, 1952. 112 pages. $1.50.

The author of this attractive volume has been pastor of Central Presbyterian Church, Atlanta, Georgia, for more than twenty years. His earlier books include *Prayers for All Occasions* and *The Baby is Baptized.* In this book he treats an important but neglected theme and brings to it deftness and sympathetic insight, the fruitage of an effective parish ministry. The treatment is not from a dog-

matic or sectarian standpoint but is rooted firmly in Scripture and Christian experience. The chapters, twelve in number, survey the "high points" of the doctrine of the Holy Spirit in the Church—guidance, witnessing, intercession, sealing, unifying, communion and Pentecost. The author writes from the conviction that "if the Church is ever to capture the power and the enthusiasm which characterized the lives of the early Christians, . . . it must turn its attention more seriously to the revealed source of that power and enthusiasm." (p. 100). He seeks to rescue the doctrine of the Spirit-filled life, normative in the early church, from fanatical groups with more zeal than knowledge who have alienated many earnest Christians from their heritage. He believes that one reason Christians do not give more attention to the Spirit is that his personality is not recognized. In the unlikely event that the Spirit is called by a more personal name (Paraclete), he thinks, it will assist in making him seem more personal.

The treatment given in this book to this important subject may be properly described as simple, practical, and Scriptural. By the latter it is meant that the ideas and language are obviously influenced by the teaching of the Bible, rather than that every statement is elaborately documented. The practical needs of ordinary church members are constantly kept in view; speculative questions are not prominent, technical problems not discussed, and the illustrations are, as might be expected, drawn from the life and literature which an alert minister is likely to know. There is a sense of urgency underlying the treatment so that the whole is evangelistic without the appearance of straining to put over a point of view.

There is little in the book which is original. For the purposes to which it addresses itself this is not a defect. The volume is justified by the need for the emphasis which it brings. Like most treatments of the subject in the Reformed tradition little is said about the *cleansing* of the Holy Spirit in the believer's life. The emphasis instead is upon the positive work as the previously mentioned subjects suggest. The note of cleansing and sealing is not entirely absent, however, for it is incorporated in some of the discussion of other topics. Above all the book is helpful. It will stimulate devotion, prick the conscience of the complaisant, and edify all seekers of God's best. The printing does credit to the publishers. The reading public stands in need of more books of such a wholesome kind.

GEORGE A. TURNER

An Introduction to Psychology, by Hildreth Cross. Grand Rapids: Zondervan, 1952. 464 pages. $4.95.

The sub-title of this work, which is a prize-winner in Zondervan's Christian Textbook Contest, describes its pervading tone as *An Evangelical Approach.* The field of psychology has been, in general, left to the tender mercies of the secularists, and it is the more heartening to find one of Evangelical convictions turning herself to the task of analyzing the major currents in the discipline.

In the broadest sense, the volume is a protest against the psychologists' mania for over-simplification and for restriction of the field to mere biological function. The historical part of the book, comprising fifty pages, is actually a penetrating critique of the Functionalist and the Behaviorist, and while Dr. Cross does not endorse fully the Gestalt school, she believes that Koehler and Koffka offer a better framework within which an adequate psychology can be elaborated than either the Hormic or the Psychoanalytic schools.

The definition of psychology which the work elaborates, that "psychology is the study of the individual in his total environment, both natural and supernatural" (page 21), lays out the plan of the author. Against restricting man's environment to that which stimulates his five senses, Dr. Cross insists that man is bounded by an invisible and absolute environment, whose claims are as valid as those of his temporal milieu. Throughout the volume, this expanded conception of man's environment, together with the elaboration of the ways in which it impinges upon human consciousness, finds an able presentation. In the section on "Our Spiritual Drives" (from Chapter IX, pages 267ff) the author makes suggestions which merit expansion and at the same time are a good statement of the Evangelical case.

A discussion of Personality belongs to any psychological work. Beginning with a statement of the premise that man possesses a Mind (with a capital M), and against the background of the author's confidence in the basic validity of the tri-partite nature of man, Dr. Cross seeks to give a Christian interpretation to the much-abused concept of Integration, observing that in the Christian personality there is a rallying of the whole of human powers around an adequate center, namely Christ as the object of man's total loyalties.

The author is always alert to the possibilities which are suggested by the statements of psychiatrists concerning the deleterious effects of human sin, with their entail of worry, conflict, and anxiety. At every point, she seeks to apply with vigor the Word of God; her notice of the perennial validity of Scripture to the subject in hand is in wholesome contrast to the general irreligion which has marked much of the discipline of psychology.

An Introduction to Psychology is designed for use as a college textbook; as such it may well fill an important gap in the literature available to Christian colleges. This reviewer believes that the book is a rare combination of professional skill and wholesome application. The volume is interestingly illustrated, contains a useful glossary and two extended indices. The Christian minister will find the work no less valuable than the instructor in psychology in the college.

HAROLD B. KUHN

The Mysterious Numbers of the Hebrew Kings, by Edwin R. Thiele. Chicago: The University of Chicago Press, 1951. 298 pages. $4.98.

Without chronology history becomes as evasive as a spineless fish. The avoidance of the unpleasantness involved in mastering chronology does not expedite the understanding of Old Testament history. Most students are content to accept dates which someone has assigned without anxiety over the perplexing problems involved in establishing any chronological system. Professor Thiele has struggled with the difficulties in the most confused period of Old Testament chronology. While it is impossible to concur with him in all his conclusions, he deserves special commendation for solving practically all the apparent conflicts in the Scriptural record. Few modern discoveries have yielded greater confirmation of the minute accuracy of the Bible.

Older chronologists, along with Ussher, found it necessary to suppose the presence of two lengthy interregna during which there was no king in Israel for a number of years. It is much easier to assume that a few of the rulers began to reign as coregents with their fathers. This is most apparent in the rule of Jotham during the affliction of Uzziah with leprosy. The more obvious complications are explained in this way.

By applying two other techniques, Dr. Thiele fits together almost all the meticulous synchronisms which have confused the scholars. To begin with, he distinguished between postdating which was used in what he calls the accession-year system, and antedating which was used in the nonaccession-year system. According to the first method initiated by Judah, the time between the king's accession and the beginning of the official year was not counted; whereas in Israel the fraction of a year was considered as a full year. Thiele assumes that each nation later changed its systems. The other principle that helps to harmonize the synchronisms is the premise that Judah began its official year in the fall month of Tishri; while Israel counted her years from the month of Nisan in the spring. When a scribe from one country reckoned the years of the king in the other land, he used the system that was familiar to him. The effect of applying these principles is almost miraculous in confirming the accuracy of Biblical data.

Notwithstanding the success of Dr. Thiele, he does set forth a theory which is disconcerting. In this he decides that Hezekiah did not begin to reign till after the fall of Samaria, which implies the denial of all the synchronisms in II Kings 18. Everyone who has studied the question knows that the synchronisms of this period are the hardest to fit together. Some have supposed that Ahaz began to reign before his grandfather died. To place three kings on the throne at once is no better than Thiele's hypothesis. The only position that is safe at present is to reserve judgment and to hope that the remaining difficulties will yet be explained. Until further enlightenment the chronology of Thiele will provide a reliable standard which requires only minor corrections in the period from Jotham to Hezekiah.

JAMES WHITWORTH

A Harmony of the Books of Samuel, Kings, and Chronicles, by William Day Crockett. Grand Rapids: Baker Book House, 1951. 365 pages. $3.50.

For a clear picture of Old Testament history during the period of the kings of Israel and Judah, the Bible student must carefully compare the account given by the Chronicler with that given by the prophetic historian. Much time is always consumed in turning the pages backward and forward. Very often one is satisfied with a

less exhaustive study than would be desirable. A new harmony of the historical books is now available which meets an urgent need. No Bible student can well afford to be without this essential aid to study.

The form of this harmony of the kings is on the whole good. Endorsement of the book, however, does not necessarily imply agreement with all the synchronisms suggested. The value of such a book does not lie in its solution to perplexing problems. For instance, serious objection could be made to the employment of the doubtful interregna which Ussher and the older chronologists postulated; yet this is not sufficient reason to deprive oneself of the time-saving advantages accrued from using the book. It therefore merits wide circulation.

JAMES WHITWORTH

The Cosmic Christ, by Allan D. Galloway. New York: Harper and Brothers, 1951. 274 pages. $4.00.

This volume undertakes a study of the doctrine of cosmic redemption. A question which sharpens the discussion might be stated as follows: Does the scope of redemption include only the salvation of individuals, or does it also involve the redemption of the world? The author, Allan D. Galloway, answers the second aspect of the question in the affirmative, taking the position that cosmic redemption is inextricably bound up with the redemption of the individual. "Personal redemption and cosmic redemption are not two separate things, the one subjective and the other objective. They are correlative aspects of one and the same thing. The objectivity of both consists in the objectivity of the event wherein they are accomplished" (p. 240). Hence salvation occurs in the correlation between self and the world, not separately, or in a dualistic manner.

The book is divided into four parts with a total of 18 chapters. Parts I, II, and III pursue a study of the development of various phases of the problem, while Part IV presents a modern formulation of cosmic redemption in relation to suffering and the demonic or meaningless, terms which appear interchangeable.

At the outset, in Part I, the principle is accepted that "once a community has accepted a redemptive faith, the impact of their

environment upon them forces them either to narrow their concept of redemption by giving it an other-worldly interpretation, or to widen its reference so as to include the whole of their environment" (p. 9). Dr. Galloway illustrates this principle from the development of Jewish eschatology, and endeavors to show that it was the latter alternative of the principle which primitive Judaism preferred and how this led to the formulation of the Biblical doctrine of cosmic redemption. The problem is further pursued in Parts II and III by way of Origen, the Gnostic and Alexandrian schools, through the Mediaeval and Renaissance periods, and finally in the thought of Kant and Hegel. The tendency of the Christian Church has been to emphasize the former alternative in the principle stated above, i. e., redemption *from* the world. It is the author's conviction that this is a digression from the normative Christian perspective. Gnosticism also took the way of redemption *from* the world. Kant's solution, which proceeds along epistemological lines, is rejected for it is too dualistic, and thus, the solution is relegated to the noumenal world. Dr. Galloway is more sympathetic to Hegel, even though somewhat critical of him. Hegel recognized the relation between subject and object, the identity of self and the world. Hegel however works this out in a formalistic and logical manner, while Galloway insists that redemption of self and the world is actual fact. "Diremption," a term greatly used, is not only in time, but is conjoined for the individual and his world.

Christ as Cosmic Saviour is the answer to the predicament of man in the tension between the personal and the impersonal, the dis-harmony which has arisen between self and the world as a result of the "meaningless." The solution comes in a personal religious encounter with Christ. "It is in this personal encounter with the Christ that the doctrine of cosmic redemption must have its foundation if it has any foundation at all" (p. 236). The Incarnation has made this possible. Through the encounter with Christ and loyalty to him the demonic and "meaningless" or "sub-personal" are overcome.

The book reflects great learning. The influence of such men as Buber, Berdyaev, and Tillich is apparent. It requires patient plodding to work one's way through some of the pages. One of the finest features of the book, however, is the brief summaries and re-statements which appear throughout to facilitate reading.

There are a few difficulties in the way of accepting the solu-

tion presented here. The eschatology offered, as suggested in the concept of cosmic redemption, is along the pattern of philosophical idealism, and to this reviewer is greatly removed from the realistic eschatology of the New Testament. Though the book is ostensibly "a development and exposition of the doctrine of cosmic redemption in Biblical theory," one observes the forcing of a Biblical concept into a pre-conceived philosophical mold. That, of course, amounts to distortion. It is to be feared that the close affinity of self and the world in the solution offered reflects Hegelian monism, and ignores the realism of the New Testament. Furthermore, the identification of the problem of evil with a world-process has a tendency to relieve the individual man of grave responsibility for his sin and guilt; and thus it brings a vast gulf between God and man. The Christian believer holds that the sacrifice of Christ on Calvary spells the ultimate defeat of Satan and demonic forces, but the New Testament emphasis is not upon this aspect of the victory; rather it is upon the victory secured for sinful men who need to repent and accept God's proffered mercy and salvation. Cosmic redemption is not a process in the form of spiral progress, but an event toward which history actually moves.

WILLIAM M. ARNETT

Renaissance to Reformation, by Albert Hyma. Grand Rapids: Eerdmans, 1951. 591 pages. $6.00.

Several earlier studies in the early modern period by the author, Dr. Hyma of the University of Michigan, have met with a favorable reception. In *Renaissance to Reformation,* he brings together into one volume the major lines of research which have engaged him for thirty years. The fore part of the volume contains a well-documented survey of the economic and social theory of the Middle Ages, and of the means by which the papacy achieved temporal power. Especially valuable as a source for theological insight is Dr. Hyma's careful treatment of the attitude of the Fathers toward money, and of the rôle of economics in the Middle Ages.

The transition period between the medieval era and the Reformation is analyzed by our author chiefly in terms of the intellectual currents which were operative in the change. He sees politics as shaped by the growing Humanism, whose chief exponents were

Gansfort, Colet, More and of course Erasmus. The feature included in this treatment (and often omitted by historians) is that of the new piety, to which Hyma has already introduced us at length in his *Brethren of the Common Life*. The new element in the present volume is, the manner in which the changes which marked the period were changes impelled by religious thought.

This came to a focus, of course, in the events surrounding the German and French-Swiss Reformations. In the treatment of the topic of Reformation, our author captures and expresses that which is frequently overlooked, namely that the Reformation was a tremendously complex thing, being influenced by, and influencing, the whole currents of the life of the period. This reviewer does not know of any better treatment of the economics of either Martin Luther or John Calvin than that given in *Renaissance to Reformation.*

The chapter entitled "New Views on Divine Inspiration" will interest every student of theology, particularly the comparative treatment of the views of Luther and of Calvin at this point. Hyma considers that Luther approached the question with a mind closed on one side, while Calvin remained closer to the Scriptures themselves—and incidentally to "the spirit of the classics and of a man like Thomas Aquinas."

Professor Hyma traces with care the departure of English Puritanism from the theology of Calvin, relating this to his thesis, that while Puritanism had direct and definite affinities with capitalism, Calvinism was not so friendly to the growing capitalism as Max Weber or even Troeltsch believed.

Enough has been said to commend this work to the serious student of the period between 1450 and 1650. It represents a tremendous amount of research, and provides an interpretation of the relation of the New Learning to the religious revolution called the Reformation which cannot be ignored. Above all, the volume is a wholesome combination of the insight of the historian with the theological grasp of human events.

HAROLD B. KUHN

The Christian Understanding of God, by Nels F. S. Ferré. New York: Harper and Brothers, 1952. 277 pages. $3.75.

He who would elaborate the Christian conception of God is

faced at the outset with the problem of finding a category, or categories, sufficiently inclusive to permit expression of that understanding. Rejecting the historic category of Being as inadequate to express the changing universe in which we find ourselves, Ferré proposes that the principle of *God as love* affords the most inclusive clue to the realm of being-in-becoming in which we find ourselves.

The first part of the volume treats of the character of God, as he relates to the world, to the element of change, and to human life and history. In his treatment of these themes, Ferré indicates repeatedly his indebtedness to Whitehead. Insofar as his thought follows that of his eminent teacher, he finds himself at pains to harmonize his analyses with historic Christianity. This difficulty is most evident in his attempt to deal with the subject of the Trinity.

In selecting Love as the basic category for the comprehension of God's nature, Ferré analyzes Love into four components: being, becoming, personality and spirit. In terms of these, the author seeks to relate the Triune God to the world of space-time. With respect to God's sovereignty, he takes the position that God's foreknowledge is limited. Thus, he would save freedom at the expense of God's knowledge. It is a grave question whether his alternative proposition, that God knows "all there is to know, past, present, and future"—with the limitation that what has not yet been done is within "the category of the irreal"—is adequate as an expression of the Biblical conception of God's knowledge.

In developing the view of God as love, Ferré rejects the view that justice is primary with him. This leads to his rejection of the doctrine of eternal punishment. His objections are the classic ones; one questions, however, whether these objections make null and void the clear statements of Scripture. It may be true that some clergymen have warned men of hell in a spirit out of keeping with the words of our Lord on the subject. This scarcely justifies offering men the hope of a second chance after death, in the absence of any revealed evidence to support the offer. While distinguishing hell from purgatory, and nominally rejecting the Catholic teaching on the subject, the hell which Ferré allows as consistent with God's love is much like purgatory.

The least convincing aspect of the discussion of eternal punishment is the author's analysis of the reasons for believing in an eternal hell. The first, "professional lust for power stemming from

insecurity as to the reality of the Gospel" overlooks the proper rôle of fear in human life. The second, "literalistic Biblicism," would conclude most Evangelical ministers under ignorance. The third, namely that young men preach the doctrine to maintain standing with their denominations, as a gesture to creeds, accuses them at best of being motivated by a murky sub-conscious, and at worst, of being downright cynical.

Along with its ultimate-universalism, this volume seems to the reviewer to lean over backward to please the dynamists, with their horror of anything which is fixed or final. This tendency seems to undercut all Eschatology; Ferré's view that God is eternally creating eliminates any "last times." One is tempted to wonder whether, in his fear of finalism, Ferré does not neglect the important fact that there are "times and seasons" in God's providential dealings with men. In the distinction between "existential and explanatory," our author seems in danger of evaporating before our eyes any positive and definitive doctrinal statements. In this connection, we wonder whether his fear of "static concepts" is justified. It is true that man's natural researches require constant revisions in his theories. Whether this points to the dynamic nature of all things is open to question. Perhaps in giving His revelation, God has after all given us *something* which is final. This Ferré will grant only insofar as the Bible speaks in one vocabulary, that of Love. To this one might reply, in accord with that was stated at the beginning of this review, that one must have a very inclusive category to comprehend the nature of God. Without minimizing at all the revealed statement that "God is love," we might do well to note that the Bible makes a number of other descriptive statements concerning Him.

The volume is provocative, and contains a great deal of down-to-earth wisdom. If this reviewer seem critical of the work, it is not due to a lack of appreciation of this, but rather to the general inadequacy of the author's conclusions at a number of points which are crucial for Christian theology.

HAROLD B. KUHN

The Holy Bible: Revised Standard Version. New York: Thomas Nelson and Sons, 1952. xii plus 997 plus 293 pages. $6.00.

"The most important publication of 1946" is now joined by

the "greatest Bible news in 341 years" and the result is the Revised Standard Version of the English Bible. Sponsored originally by the International Council of Religious Education, and later by the National Council of the Churches of Christ in America, the new version has the best-founded claim of any of being an "authorized version." The actual work of translation was done by a revision Committee, with Old Testament and New Testament sections, consisting of fifteen scholars. An Advisory Board of fifty-two, representing forty denominations, reviewed and criticized the work of the Committee pending completion of the final drafts. The Committee began its work in 1930, suspending operations during the depression, and resumed it with an augmented Committee in 1937. The New Testament, which appeared in 1946, was subjected to further editorial scrutiny, hundreds of criticisms were reviewed, about eighty changes were agreed upon, and the revised drafts of both Old and New Testaments were submitted to the publishers nearly a year before the completed Bibles were on sale. The project, comprising the work of nineteen scholars over a score of years, was heralded with the largest advertising budget in publishing history—a half million dollars. Public interest has been keen and the response greatly varied, some viewing the new version with deep distrust, others with enthusiasm. This reviewer confesses a slight bias in its favor, partly because of the increased Bible reading that should result and partly because of the unfairness of much of the adverse criticism.

On the positive side the Revised Standard Version has much to commend it. Through the extensive use of the ancient versions many obscure passages in the Old Testament have been clarified. Marginal notes indicate the sources utilized and serve somewhat as a commentary on the text. The reader has the satisfaction of knowing that the translators were better equipped than any of their predecessors to know what the original authors wished to express. Among these aids were revolutionary advances in Biblical studies, notably in the field of Greek papyri, newly discovered manuscripts, and archaeology. The change from "Jehovah" back to "Lord" is welcomed by users of the Revised Version of 1881-1901. Archaic expressions are avoided while, at the same time, the revisers "resisted the temptation to use phrases that are merely current usage" and endeavored instead to adhere to "simple, enduring words that are worthy to stand in the great Tyndale-King James tradition."

The gains in terms of clarity and relevancy probably more than compensate for the loss both of the dignity of the King James and the literal accuracy of the Revised versions. The present version assures the reader that the translation is not only fresh, accurate and contemporary, but that it presents the conclusions of a "multitude of counsellors" rather than the private judgment of one scholar.

On the negative side some disappointments may be mentioned. Capitalization appears to be inconsistent. While "the Spirit of the Lord" is capitalized "the spirit of God" is not. In Isaiah 63:10 "holy spirit" is not capitalized while Isaiah 63:11 reads "holy Spirit." Later editions will doubtless correct the more obvious inconsistencies. Let us hope that where the term "spirit" clearly means God's "Spirit" it will be uniformly capitalized in the Old as well as in the New Testament (cf. 2 Ch. 15:1 and I John 4:2; Joel 2:28 and Acts 2:17). In many places the text of the Old Testament was emended to make the meaning clearer. For many readers an obscurity resulting from fidelity to the extant sources is preferable to a clarity resulting from the translator's reconstruction of the text. In their effort to be "non-technical" and "non-theological" it is apparent that the translators more than succeeded. Thus, while frequently emending the text with the help of ancient versions they take advantage of ambiguity in the Hebrew of Isa. 7:14 to place the reading "young woman" in the text and "virgin" in the margin in spite of the Septuagint witness and Matt. 1:23 and the context. Many other evidences of theological bias have been detailed by critical reviews but the writer is still not convinced that the new version is "liberal" because its translators are. In some of the publicity the impression was created that this was the first major revision in 341 years. The publicists should not have forgotten that the revision of 1881 caused far more of a sensation then than its successor did in 1946; nor that more copies of that edition sold the first day than during the first year of the 1946 revision.

It is reassuring to know that in the 1952 edition of the New Testament "the words 'sanctify' and 'sanctification' have been restored in some passages, to preclude mistaken inferences that had been drawn from their replacement by 'consecrate' and 'consecration' and to agree with our retention of the term 'sanctify' in the Old Testament." (Preface, p. viii) These eighteen changes have done much to restore the confidence of the holiness people in the

Revised Standard Version. Those who corresponded with the Committee while these changes were under consideration were favorably impressed with the receptivity, fairness, and integrity of the translators.

It will require daily use for several months before the merits or demerits of the new version can be confidently assessed. It is reasonable to ask that those who assay to evaluate it should first use it. *The Asbury Seminarian* plans in its Spring Number to devote two critical articles on the Revised Standard Version written by specialists in their respective fields. By that time much of the "dust" will have "settled." Meanwhile the reader will do well to provide himself with this fifth authorized version of the English Bible.

GEO. A. TURNER

Methodical Bible Study, by Robert A. Traina. New York: Ganis and Harris, 1952. 269 pages. $3.95.

The Biblical Seminary in New York is identified with a rather unique application of the inductive or scientific method to the study of the Bible as pioneered by its founder, the late Wilbert Webster White. In spite of the popularity and wide influence of this method in Bible study there has been less literary productivity than the value of the subject warrants. This may be said in spite of the fact that, in addition to the founder's writings, there are significant books elucidating these principles from former pupils and colleagues, among them Kuist, Miller, Eberhardt and Gettys. The present volume is therefore a welcome supplement to its predecessors. Professor Traina is Associate Professor of English Bible at Biblical and, although a younger scholar, writes from the standpoint of a teacher with eminently successful classroom experience.

This volume undertakes "a new approach to Hermeneutics." Actually it is a systematic explanation of the principles which govern the author's method in studying and presenting the Scriptures in the vernacular. Step by step the author explains and illustrates several stages in a methodical approach to Bible study. These steps include observation, inquiry, re-creative answers, integration, evaluation, application and correlation. As actually developed these steps are reduced to observation and interpretation with briefer

treatments on evaluation, application and correlation. Somewhat novel is the inclusion of evaluation and the placing of correlation at the end of the learning process rather than between observation and interpretation. The text is generously documented. In four appendices are examples of charts, word studies, outlines and suggestions for using the manual in the classroom, designed to assist the student and teacher. There are several bibliographies throughout the book, dealing mostly with reference materials, and a general list at the end dealing with the same subject as the manual itself. The volume is primarily a teacher's manual on method in study.

The author's purpose is quite transparent; he has no "axe to grind," no "school" to promote, no doctrinal tendency to advocate; the sole purpose being that of promoting more effective Bible study through better methodology. The general theological viewpoint, while not prominent, is that of an enlightened and discriminating "orthodoxy." The treatment is thoroughly practical. Attention is called to the tools and techniques of scholarship—textual criticism, archaeology, history—but in a cursory fashion; the center of interest is in pedagogy. An impressive number and variety of source materials is cited to illustrate a methodology relevant to the Bible student. The volume abounds with sound, judicious insights together with a good degree of originality, resourcefulness, and creativity.

Some readers will feel that the treatment is excessively pedantic. In the foreword and elsewhere there are timely warnings against concluding that the method is an end in itself. To some the style will seem rather heavy and the nomenclature unnecessarily technical. Clarity and thoroughness is sought in the high degree of analysis and classification which characterizes the volume. The result is precision and completeness at the expense of a rather formidable format. It may be that this volume marks a stage of formalization, crystallization, or possibly scholasticism in the development of the "Biblical Seminary method." If so the step is evitable and the book's appearance timely.

The uniqueness of the manual appears in several important areas. The author has worked out a nice balance between observation and interpretation, illustrating the steps in detail. The varieties and function of the question method is exploited effectively, especially with respect to the interpretative question. Also noteworthy is the distinction made between the logical and topical outline. In

short the serious Bible student and the teacher are presented with a workable procedure for Biblical interpretation which should vitalize, if not revolutionize, his entire approach to the subject.

G. A. TURNER

The Masters and the Slaves, a Study in the Development of Brazilian Civilization, by Gilberto Freyre, and translated into English by Samuel Putnam. New York: Alfred A. Knopf, 1946. 537 pages. $7.50.

Brazil, Portrait of Half a Continent, edited by Thomas Lynn Smith and Alexander Marchant. New York: The Dryden Press, 1951. 466 pages. $5.75.

The appearance in English of these two works on Brazil facilitates for the prospective missionary the discovery of that country and its people. The first is by Brazil's most eminent sociologist and the other is by a group of specialists on that country, most of them from Brazil itself. It is the outgrowth of a summer session at Vanderbilt University devoted to a study of that country and its language. At the end of the session the visiting lecturers and others were asked to contribute essays to a volume that could reach persons who had been unable to attend the institute.

The nineteen chapters of *Brazil, Portrait of Half a Continent,* by as many authors serve to introduce to the reader the major phases of Brazilian life and culture. Chapters 5, 6 and 7 deal with the three principal contributors to the population of colonial Brazil—the Indian, the Negro and the Portuguese. Chapter 9 is concerned with the immigrants who have added their blood and culture since the separation of Brazil from the mother country. All four are "musts" for an interpretation of Chapters 13 and 15, which are concerned with the Brazilian family and the religious life of the Brazilian people. The Brazilian family—a large group of children, servants, in-laws and others—was and is paternalistic. The Church has felt the effect of this unit; in fact, until the establishment of the Empire in 1822 it could be said that the Catholic Church in Brazil was more familial than Roman. Each family unit of any social standing had its chaplain, more often than not from the family itself, for it was considered a duty for one of the sons to enter the priesthood. Such a situation did not make for a pure Church or

priesthood, or for one amenable to discipline by Church authority. It is understandable, therefore, why the Church attempted, after Brazil's independence from Portugal, to build up a priesthood more easily controlled from above. A number of factors in the changing scene made this possible and more and more, priests were recruited from the poorer classes and therefore owed their positions to the Church rather than to the master of the estate. As population increased, a shortage of priests led to the introduction of clergymen from Germany and Portugal, a move which helped to further the transformation in the Brazilian Church. Some writers see in this separation of the Church from family control one of the factors that have made possible the rather extensive spread of Protestantism. Incidentally, the chapter on the Church and religion gives an excellent survey of Protestant work in Brazil. A shorter account, equally well done, is given of Indian and African pagan influences in religious practices.

In the volume *The Masters and the Slaves,* by Dr. Gilberto Freyre, little discussion of things religious will be found. It is first and last a sociological study. The author is almost painfully frank in his analysis of the factors that have contributed to the very difficult problems that face Brazilian society. In this book are depicted the deplorable effects of the complete subjection to their masters of the Indian and Negro slaves, particularly the women. It is not a pretty picture, but for the prospective missionary one that will be invaluable.

DUVON C. CORBITT

Ways Youth Learn, by Clarice M. Bowman. New York: Harper and Brothers, 1952. 189 pages. $2.50.

The author of the book, *Ways Youth Learn,* has been on the staff of the Youth Department of the Methodist Church since 1937 where she has been especially responsible for training youth workers. As the title suggests, the book is intended as a guide for teachers, parents and advisers of youth in various agencies. It consists of fourteen chapters and a valuable bibliography covering not only working with young people but including also sources dealing with the theology and philosophy of Christian education. The "locus" of the book is the local church in its immediate and inti-

mate contacts with the youth of the community. By youth is meant persons aged twelve to fourteen years. The teacher is viewed as a guide or leader.

The author attempts a "breezy" style which is saved from flippancy by her evidently sincere concern for youth. While methods matter, she says, there is nothing foolproof about them. Message and methods go together. But a burning sense of mission is more important than methods. She says that the prayerful purpose of this book is to frighten teachers of young people, that they be driven to their knees in Christian commitment. She describes the things which threaten youth today as anxiety amid the breakdown of moral codes in an age of great scientific advancement.

After citing the difficulties of our bewildering and sinful age for youth in its struggles for adjustment she takes up the matter of aims. The goals of youth work include commanding the respect of young people, challenging their energies, cultivating their intelligence and calling them to high commitment to the Christian way. She points out as an ultimate goal that young people be led into a "growing fellowship with God as Father, and with others as brothers—not merely in intellectual assent but in practice." As to becoming a Christian the author says there are many paths into "a growing fellowship with God," for some there are climactic experiences, for others "gradual dawnings without marked crises." The implications of a naturalistic growth theory govern her discussion of "growing toward God." The young need to "have absorbed into themselves" something of "the mind that was in Christ Jesus." Singing of hymns, periods of solitude and prayer cells are helpful in developing their devotional life.

Clear thinking is fostered by problem solving, wise Christian action and a "sustaining fellowship." Youth should experience the great in music, in art, in drama and in life. Nothing is said about Christian experience in terms of the indwelling presence of the Holy Spirit in the regenerated heart as Comforter and Guide. "I am a dream in the Soul of youth" seems to summate the author's view of the inner life of Christian youth.

The need for long range planning for youth in terms of Christian growth is stressed. The program for young people is wherever a young person is. Aims, curriculum and materials, room space and equipment, schedules, etc., involve the long view. She wisely includes corporate worship in the church congregation in planning a

youth program, and an evening young people's service preceding the evening service.

A study of young people's needs, problems, and how the church is meeting them is imperative. The program for them should be church-wide and continuous. The worker must see, know and care for youth as individuals and not as an abstraction. Fellowship and pupil participation are fundamental in teaching youth groups. Young people learn by experience—by putting principles into practice. Hence they are to be taught on the basis of their development or maturity, materials of instruction being offered in units or "journeys of growth." An overall view of the unit is essential to good teaching. Check lists or interest finders should be used in determining the interest and needs of young people as guides in the preparation and projection of units. Such units of learning fall into three categories: grappling with problems, gathering of information for solution of problems; and appreciation of God, humanity and nature.

Listening, observing and vicarious experience are modes of learning, but direct experience is of highest value. Projects, field trips, counselling, creative self-expression, group techniques, are all involved in youth's ways of learning. Group discussion must reach the level of direct experience. Vicarious experience may come through story-telling, drama, visual aids, service action, games, and recitals. Learning by observation involves the use of audio-visual equipment such as sound track and amplifiers, projectors for slide and movie films, flat pictures, maps, charts, museums, the making of posters, etc. Valuable suggestions are given for the education use of projected materials. Careful vocabulary by the leader is necessary in employing the listening technique in education.

Youth also learns through worship but the author objects to the "compartmentalization of worship," suggested by times of worship. Unfortunately her zeal to identify education with the total program of the church indicates the usual pragmatic license in the use of words. Intelligence demands definition and differentiation of the terms "learning" and "worship."

The author writes a helpful chapter on teacher preparation in which she stresses the fact that the successful teacher strives for pupil participation. She gives lists of activities for the stimulation of interest or orientation "into awareness of a problem"; for the

acquirement of information; for enlargement of sympathies and deepening of appreciation; for finding media of communication; for methods of problem solving; for Christian service and action. In-service training is helpfully discussed. A teacher should grow in her personal religious life in understanding of young people; in Bible study; in methods and in confidence in their use.

The Master Teacher leads the way for the teacher of youth. The book does not mention the Holy Spirit as the leader and guide, the Great Teacher, in this generation.

The annotations are in a section at the end of the book and a general bibliography of more than five pages follows the notes, listing contemporary liberal works in religious education.

The book carefully avoids being identified with the traditional evangelical doctrinal approach in the teaching of the Christian faith.

It is in many ways a helpful contribution to literature on the guidance of youth, but modern youth as well as the aged Nicodemus, the woman at the well and the rich young ruler, need to be supernaturally saved from themselves to be born again.

HAROLD C. MASON

Fulfill Thy Ministry, by Stephen C. Neill. New York: Harper and Brothers, 1952. 152 pages. $2.00.

The author is a co-director of the study department of the World Council of Churches with headquarters in Geneva. A former bishop of Tinnevelly, India, and at present assistant to the Archbishop of Canterbury, Bishop Neill arranges his subject under five headings, dealing respectively with the minister's relation to his God, himself, his message, his people, and his world. These themes were first in the nature of a series of lectures delivered at an Interseminary Conference in America. The author so integrates the man and his several ministerial functions that division into parts becomes impossible. Other things that one "catches" from this book are a deeper reverence for the ministerial calling, the fervency of a man with a message and, what is perhaps the most satisfying part of *Fulfill Thy Ministry,* a freshness of point of view on a theme that has been much discussed in preaching literature. There is also enrichment here from Bishop Neill's experience as missionary and administrator. For the man who has awakened to the knowledge

that his enthusiasm for his vocation is something less than it should be, as well as for the novice, here is a little volume that should work wonders.

JAMES D. ROBERTSON

The Theology of Paul Tillich, edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1952. xiv plus 370 pages. $5.50.

The original idea of Professor Paul Schilpp, of Northwestern University, to clarify the contemporary philosophical issues through a series of studies entitled *The Library of Living Philosophers,* has stimulated two men to attempt a like service on behalf of contemporary theological issues. The editors of this new series—Charles W. Kegley, Professor of Philosophy and Religion at Wagner College, New York, and Robert W. Bretall, Professor of Philosophy and Psychology at the University of Arizona—have already spent half a decade in planning their projected study. Following Schilpp's organizational pattern, each volume in the series will present the thinking of a single living theologian and will include in each "(1) an intellectual autobiography; (2) essays on different aspects of the man's work, written by leading scholars; (3) a 'reply to his critics' by the philosopher [theologian] himself; and (4) a complete bibliography of his writings to date" (pp. vii-viii).

The Library of Living Theology, of which this volume is the first, will not be confined to the thinkers standing within the Judaeo-Christian tradition if Buddhist, Mohammedan and other religious philosophers, who evidence " 'aliveness,' capacity for creativity and individuality of thought," agree to be 'subjects' for inclusion in the *Library.* Those whose theologies are definitely promised, following Paul Tillich's, are Reinhold Niebuhr's, Emil Brunner's and Karl Barth's.

In the first section of this initial volume, Tillich (*b.* 1886) traces his intellectual odyssey in the midst of his early years in a conservative Lutheran parsonage in the province of Brandenburg, his academic opportunities under the theological faculties of Berlin, Tübingen, Halle and Breslau, and his cultural and political environment in pre- and post-war (I) Germany. After serving as a war chaplain in the German Army, Tillich became a *Privatdozent* of Theology (1919-1924) at the University of Berlin, and later served

successively at Marburg, Dresden, Leipzig and Frankfurt. When Hitler came to power he was dismissed from his professorship in philosophy at Frankfurt because of his clash with Naziism and soon after left Germany with his family to take up residence in this country.

At the age of forty-seven Tillich began life anew in an interracial and ecumenical atmosphere on the campus of Union Theological Seminary, New York, where he has taught for the past eighteen years. Tillich's praise is unbounded for the haven from Hitlerism and the avenue which Union afforded for imparting his theology. In addition to his intellectual and social associations at Union and his membership in the Theological Discussion Group, the American Theological Society and the Philosophy Club, Tillich has taught "full semester, summer, and even full year courses in different universities and departments" which have provided for him other personal and scholarly introductions into American academic life and thought (p. 18).

Section two of the volume under consideration consists of critical essays on Tillich's role in contemporary theology and in secular culture, and the significance of his thought for the present German situation; his methodology and structural views in theology are set forth, as are also his views on man, being, God, revelation, biblical thought, Christology and biblical criticism, the church, liturgical worship, history and religious socialism. Among the more prominent scholars who have contributed these essays are: Walter M. Horton, Theodore M. Greene, George F. Thomas, John Herman Randall, Jr., Reinhold Niebuhr and Nels F. S. Ferré.

Nearly all the contributors to this volume recognize in Tillich's theological "system" a "majestic structure, grandly conceived and patiently executed" which will doubtless be an outstanding landmark in twentieth-century theological thought, if not the nearest Protestant approach to a *'Summa'* for our time. Standing "on the boundary line" between philosophy and theology, Tillich's thought augurs for some scholars the possibility of not only a new synthesis between culture and religion, but also a meeting ground between liberalism and "neo-orthodoxy," and Catholicism and Protestantism.

Tillich's "system" is presented as especially relevant in a day when a "therapeutic" and ecumenical theology is needed to overcome the "disruption, conflict, self-destruction, meaninglessness

and despair in all realms of life" (p. 55). However, one essayist has affirmed that most laymen who read after Tillich (and this reviewer would add "most preachers") will be *baffled* by the number and variety of problems—secular and religious—which he raises, his prolific use of "technical terms," and "the profundity of his insights and revolutionary power of his diagnoses and prescriptions" (p. 51). Tillich's theological structure may appeal to some "homeless modern minds," such as "the skeptics" and "the disillusioned of our era," but it is to be doubted if the average worshiper in either Protestant or Catholic services could grasp Tillich's "version of Christianity."

Anything like an adequate outline of this theologian's views in this review would be impossible. However, his methodology is arresting and worthy of attention. The "method of correlation" has governed Tillich's approach to the whole "theological circle" within which his thought has moved. He has begun each of the five major divisions of his theological system "with an existential analysis of the questions to which the theological concepts are supposed to furnish the answer" (p. 330). Confronted by the existential situation, philosophy analyzes human existence as revolving around (1) human rationality or reason, (2) human finitude or being, (3) human sin or existence, (4) man's living unity or life, and (5) human destiny or history. "The content of the five corresponding answers" which theology brings to these questions are Revelation, God, Christ, the Spirit, and the Kingdom, respectively. Returning to Tillich's "version of Christianity," he holds that the overcoming power of the seeming contradictions and paradoxes of existence can be found in "the New Being of Jesus as the Christ," an event which is at once both the center of history and the criterion of final revelation.

The editors of this symposium have called Tillich's theology "a modern evangelicalism" whose note "rings out free from any hint of fundamentalism or fideism" (p. xii). Tillich specifically declares that he has, from his earliest writings, "fought" supranaturalism. In response to Ferré's challenge, Tillich replies by saying, "I still hold emphatically to . . . self-transcending or ecstatic naturalism. Mr. Ferré is afraid that this attitude makes my idea of God transcendental instead of transcendent, that it prevents a genuine doctrine of incarnation, that it implies the negation of personal immortality, that it evaporates the independent character of the

Church, that it denies a realistic eschatology. He is right if 'transcendent' means the descent of a divine being from a heavenly place . . . if immortality is understood as the continuation of temporal existence after death, if the latent church within cultures and religions is denied, if a dramatic end-catastrophe some time in the future is affirmed. All this is a supranaturalism against which my theology stands . . . . I must continue my fight against any supranaturalistic theology" (pp. 341-2).

While Bible-believing *(orthodox)* Christians may admire the brilliant intellect of Dr. Tillich, the massiveness of his learning, and the comprehensiveness of his theological principle by which he hopes to overcome the disunity of soul and society under which modern man suffers, yet they will doubtless find more destructive elements for "historic Christianity"—of the Wesley- and Machen-type—in this Union professor's system than constructive ones.

DELBERT R. ROSE

A Christian View of Men and Things, by Gordon H. Clark. Grand Rapids: Eerdmans, 1952. 325 pages. $4.00.

Since the publication of the Report of the Harvard Committee *(General Education in a Free Society)* in 1945, many have grappled with the question of a possible integrating center, around which a philosophy of life may be rallied. The rejection of religion as a center by the Report noted above has challenged Evangelical writers to explore anew the relation of historic Christianity to the whole of human life and culture. Dr. Clark's volume represents the mature result of such a study.

Written frankly from the viewpoint of Reformed theology, *A Christian View of Men and Things* explores the major secular answers given in the fields of History, Politics, Ethics and Science. With reference to the first, our author points out that secularism deprives History of significance, and leaves it with no *telos.* Against this, Christianity proposes to give dimension and depth to human existence by injecting the element of life after death. Without this, the calamities of civilization overshadow its achievements, and the sober thinker is shut up to some type of eventual pessimism.

Clark's critique of secular philosophies of Politics rests upon the assumption that Christian presuppositions call for civil governments of limited rights. Underlying this is the proposition that the

major function of government is that of restraining evil. To serve this purpose, thinks the author, a wide spread of responsibility among evil men is less dangerous than a concentration of power in the hands of one such man. To this discussion, Clark brings a sensitive political conscience, and is rather sharply critical of some of the actions of contemporary humanistic politics. He leaves some questions unanswered, such as: How may a Christian judge the precise point at which a government usurps the prerogatives of God, and should be resisted? and, To what degree can we expect the will of the majority to reflect what is right? Again, it is possible that our author sees the function of government as too exclusively negative; for it is conceivable that government should not only restrain evil, but also create conditions which conduce, so far as possible, toward righteousness. In any case, it is wholesome to see a development of the premise that Christianity is an indispensable safeguard to human rights—equally opposed to anarchism and totalitarianism.

In his treatment of Ethics, Dr. Clark discusses several systems in the light of the general distinction between teleological and ateleological ethics. He finds the secular forms of teleological ethics to suffer from the same weakness of secular ateleological forms, namely that they lack any valid criterion for declaring one act intrinsically right and another intrinsically wrong. Against the weaknesses of Egoism, Hedonism, Utilitarianism, Intuitionism and Kantianism, he sees the revealed Christian Ethic as adequate for the following reasons: it controls the principle of self-interest; it gives guidance in life's specific situations; and it gives a long-range meaning to the terms 'good' and 'evil.'

The discussion of Science turns on the question of whether or not Science (with a capital-S) deserves the reverence which secular culture has assigned to it. Specifically, Clark seeks to take Science at its own word, and to show that the infallibility which it has come to represent is inconsistent with its own basic premises. His conclusion is, that in reality, Science rests upon ethics and history, which in turn go lamentably astray without the guiding hand of theism.

The final chapters on Religion and Epistemology pursue the same general premises as the earlier part of the volume, the author sees three alternatives at the point of belief in God: naturalism (often atheistic), finitistic theism, and the theistic absolutism of

historic Christianity. He believes that the first two, being weighed in the balance, are found seriously wanting. He stakes his hope for the future solely upon a belief in an Almighty God. Other conclusions, being based upon mere empirical observation, cannot go beyond the world of space-time, and hence leave the most significant areas untouched, the most significant questions unanswered. Concerning Epistemology, Clark shows that the application of the law of contradiction underscores two things: the existence of truth, and the possibility of knowledge. In the light of these propositions, he examines in turn skepticism, relativism, empiricism and apriorism. His conclusion accords with that of Augustine, namely, that insofar as a man knows anything, he is in contact with the mind of God. And he believes that the historic Christian view of God as Creator and Sovereign of the universe offers the only final answer to a valid theory of knowledge.

Enough has been said to indicate that this volume is one which brings together a great deal of information, and involving much careful analysis. Its conclusion is, that not only is historic Christianity self-consistent, but that it undergirds truth and morality, supports the possibility of knowledge, and affords the only unifying principle sufficiently inclusive to serve as the center of a stable civilization. The work is more than a critique of secularism; it seems to point out a path through the contemporary cultural confusion, leading to a possible re-evaluation of the Christian message as an active candidate for the position of a basis for the synthesization of our disintegrating culture.

HAROLD B. KUHN

Book Notices

Religion in 20th Century America, by Herbert Wallace Schneider. Cambridge: Harvard University Press, 1952. 244 pages. $4.25.

This volume, devoted to a survey of the major movements of our century which have influenced the course of America's religious life, aims at an evaluation of the impact of secular trends upon the belief and worship of organized Christianity. Special emphasis is given to the impact of William James' *Varieties of Religious Experience* upon theological thought and practice.

The Twelve Minor Prophets, by George L. Robinson. Grand Rapids: Baker Book House, 1952. 203 pages. $2.50.

The work of an eminent Old Testament scholar, this book is a reprint of a 1926 copyright. It is an excellent handbook for Bible study classes and represents interpretations and opinions which are the author's own.

The Tabernacle of Israel, by James Strong. Grand Rapids: Baker Book House, 1952. 106 pages. $1.75.

The author of Strong's Exhaustive Concordance has written this volume after thirty years of study of the tabernacle in the wilderness. The body of the book is devoted to a discussion of the history, structure and meaning of the tabernacle. It is well and profusely illustrated.

Sermons from Job, by John Calvin. Grand Rapids: W. B. Eerdmans Publishing Company, 1952. 300 pages. $4.50.

Among the best sermons preached by the Geneva theologian are these recorded in this volume. Such themes as God's majesty, His all-inclusive power and unconditional election are set forth.

A Textbook of the History of Doctrine, by Reinhold Seeberg. Grand Rapids: Baker Book House, 1952. 492 pages. $6.75.

This monumental work by Reinhold Seeberg combines the previous two volumes into one. A standard work in its field, it will continue to prove invaluable as a textbook for theological students.

African Heritage, by Emory Ross. New York: Friendship Press, 1952. 145 pages. $2.00.

Africa's problem of human rights, her educational needs, her susceptibility to Communism, and her Christian responsibility—these are some of the topics discussed in *African Heritage.* A sobering description of the search for truth on the Dark Continent.

Understanding the Books of the New Testament, Patrick H. Carmichael. Richmond: John Knox Press, 1952. 205 pages. $2.50.

A guide to Bible study for laymen, by several writers. Discusses first New Testament backgrounds then takes up the Gospels, The Acts, The Epistles, and The Revelation, each from the standpoint of aim, motive, plan, and content. A volume that clarifies many questions and integrates the books of the New Testament.

These Rights We Hold, by Fred L. Brownlee. New York: Friendship Press, 1952. 144 pages. $2.00.

A treatment of the human rights problem from the standpoint of historical development, beginning with the religious idea as first manifest in the Old Testament, through the three revolutionary movements, the Reformation, the Renaissance, and the Industrial Revolution, till the present time.

Crucial Questions About the Kingdom of God, by George E. Ladd. Grand Rapids: Eerdmans Publishing Company, 1952, 193 pages. $3.00.

A professor at Fuller Seminary presents an up-to-date survey of the literature of the Kingdom of God with a frank discussion of some of the problems which this concept has provoked.

I Love the Trail, by John McKendree Springer. Nashville, Tenn.: The Parthenon Press, 1952. 176 pages. $2.50.

The biography of Helen Emily Springer, as told by her husband, Bishop Springer. A moving story of the sacrifice and service of one who gave more than fifty years of her life to the work of the Master on the Dark Continent.

Accent on Liberty, by Mabel M. Sheibley. New York: Friendship Press, 1952. 149 pages. $2.00.

Thirteen "basically authentic" home mission stories by several writers, based on the denial of the human rights as set forth in various important documents including the Declaration of Independence. These chapters should quicken the sympathies of Christians for that sizeable group in America which finds "justice heavily weighed against it."

Human Crisis in the Kingdom of Coal, by Richard C. Smith. New York: Friendship Press, 1952. 113 pages. $2.00.

Presentation of the American coal mining community as a missionary challenge. The author, who knows a great deal about miners and mining, has been for the past ten years director of the Mountaineer Mining Mission at Morgantown, West Virginia.

Africans on Safari, by Leslie C. Sayre. New York: Friendship Press, 1952. 145 pages. $2.00.

The people on safari (a journey) are Christian Africans making a spiritual trek from primitivism to Christianity. The force of the modern missionary movement is seen against "the broad canvas of indigenous African life."

Golden Booklet of the True Christian Life, by John Calvin. Grand Rapids: Baker Book House. 98 pages. $1.50.

Originally a part of Calvin's Institutes this little devotional classic, in modern English, is a spiritual and realistic treatment of the Christian way.

Instruction in Christian Love, by Martin Bucer. Richmond: John Knox Press. 68 pages. $1.50.

This vital message of Christian love, for the first time translated into English, is an important Reformation document from one who under Luther's influence became a preacher to the common man.

The Church Use of Audio-Visuals, by Howard E. Tower. Nashville: Abingdon-Cokesbury Press, 1950. 152 pages. $2.50.

The author of this study, Director of the Audio-Visual Department, Methodist Board of Education, and a former pastor, presents a sound approach to the use of audio-visual aids in the church.

Mountain Trailways for Youth, by Mrs. Charles E. Cowman. Grand Rapids: Zondervan, 1947. 314 pages. $2.00.

An excellent selection of daily devotional readings written especially for young people.

Questions People Ask, by Robert J. McCracken. New York: Harper & Brothers, 1951. 188 pages. $2.50.

A series of sermons based on inquiries concerning "the existence and character of God, the nature and destiny of man, the relation of man to his Maker and to his fellows." Dr. McCracken is the pastor of Riverside Church, New York City.

God's Word in Man's Language, by Eugene A. Nida. New York: Harper & Brothers, 1952. 191 pages. $2.50.

Mr. Nida, Secretary for Translations of the American Bible Society, writes of the romance of Bible translation work as he has seen it in his travels in more than thirty countries. He vividly portrays the struggle going on in many lands to bring the Book of Life to the peoples of the world in language they can understand.

A Protestant Dictionary, by Vergilius Ferm. New York: The Philosophical Library, 1951. 238 pages. $5.00.

A concise and worthwhile reference book for the busy clergyman and student, written with an emphasis on American Protestantism.

Interpreting the Church Through Press and Radio, by Roland E. Wolseley. Philadelphia: The Muhlenberg Press, 1951. 352 pages. $3.75.

This journalistic slant on public relations for the church should be welcomed by pastors and lay leaders. Dr. Wolseley, a journalist of twenty-six years' experience, advocates the interpretation of the church through all the up-to-date accepted media of communication. Several appendixes and an index make the book a handy reference tool.

How to Help an Alcoholic, by Clifford J. Earle. Philadelphia: The Westminster Press, 1952. 96 pages. $1.50.

Coming out of a busy Chicago pastorate this treatment of the alcoholic problem takes into account biological, psychological, social, economic, and religious factors. Positive and negative suggestions are made for helping the afflicted person.

Our Contributors

DR. ANDREW W. BLACKWOOD is Professor of Practical Theology at Temple University School of Theology, Philadelphia, and author of many authoritative books on preaching.

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The spring issue of *The Asbury Seminarian,* scheduled for publication in May, will take note of "the new look" in contemporary Biblical theology. It will feature articles by Professor E. G. Homrighausen of Princeton Theological Seminary, Professor Ralph Earle of the Nazarene Theology Seminary, and Dr. Julius R. Mantey of Northern Baptist Theological Seminary in addition to articles from members of the Asbury Seminary staff.

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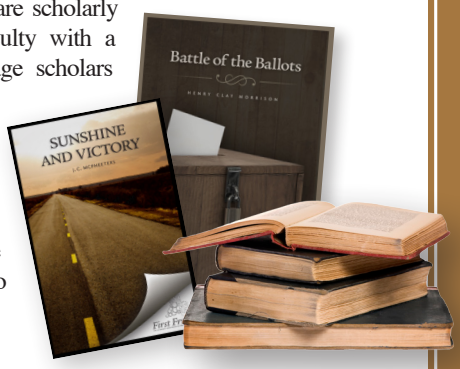

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